

(2)

THE  
REMEDY  
OF  
PROPHANE NESS.

OR,  
OF  
The true sight and feare of  
the ALMIGHTY.

A needfull Tractate.

*In two Bookes.*

BY  
Hall, Ios. EXON.

LONDON,

Printed by Thomas Harper, for Nethanell Butter, and are to be sold at his  
shop at the signe of the pyde-Bull,  
at S. Austin's Gate, 1637.

Y E M I D A

Y E M I D A

Y E M I D A

Y E M I D A

Y E M I D A

Y E M I D A

Y E M I D A

Y E M I D A

Y E M I D A

Y E M I D A

Y E M I D A

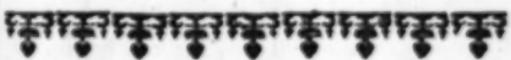
12710

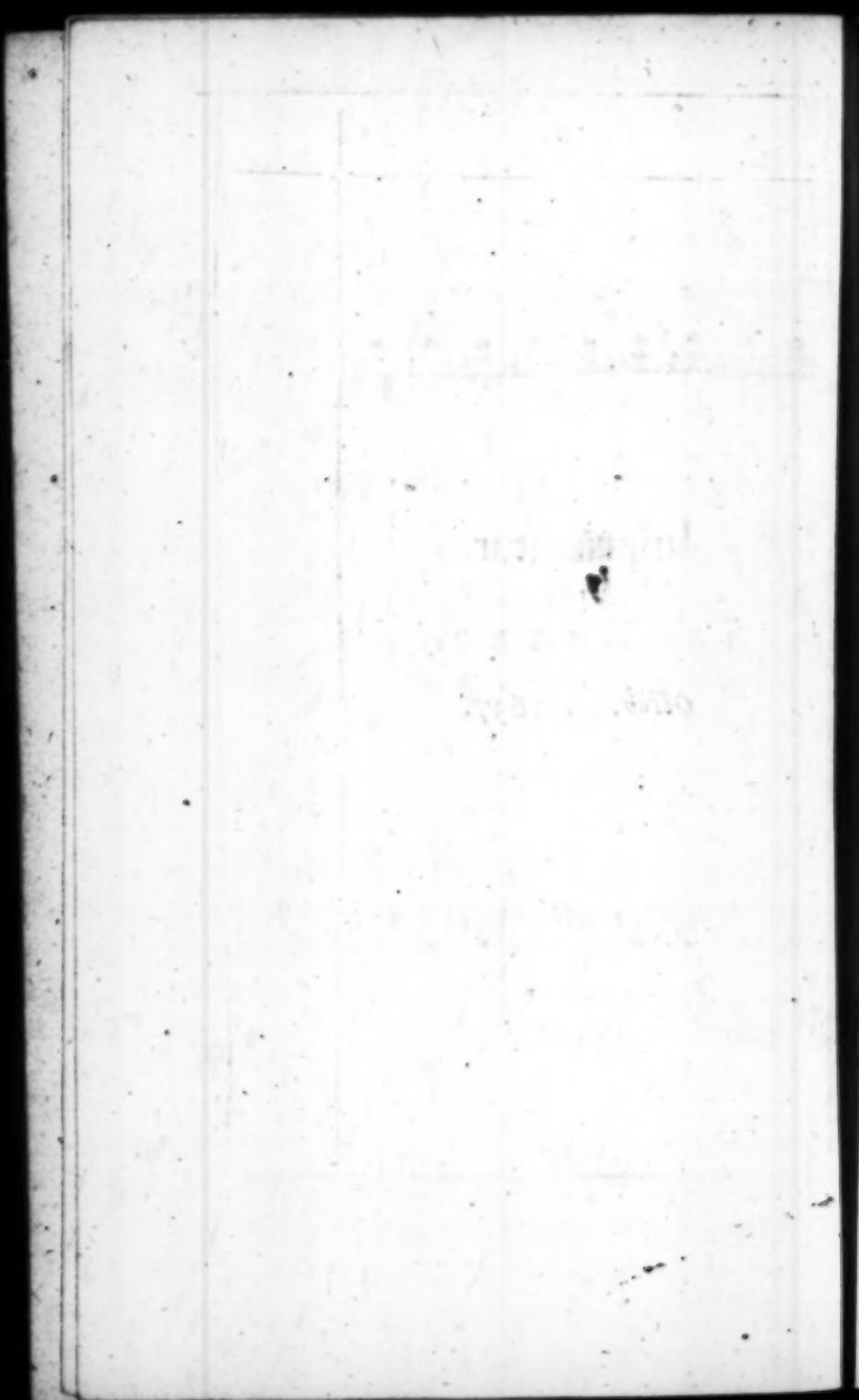


Imprimatur.

S A. B A K E R.

*Octob. II. 1637.*







## The Contents.

*The Remedy of Proprietary-  
ness.*

*A Sermon Preach'd in the City  
of Exeter, at the consecra-  
tion of a new Burial-place there,*

*Gen. 33. 19. 10.*



the Countries

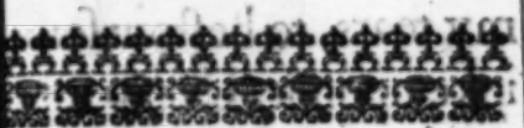
of Europe and America

and the Colonies  
in Asia Africa and America

C 1710

*John Foxe's Actes & Monuments*

*of the Church of England*



*Reader,*

**I** Had meant to take leave of the Presse, as one that repented to bee guilty of this common surfeit. Yet once againe my zeale urges me to breake silence. I finde so little feare of God in this world which I am shortly leaving, that

**I**

*To the Reader.*

I could not forbear, after  
my tears, to bestow some  
inke upon it. Every man  
can bewaile it, I have stu-  
died to redresse it. Wee  
may indeavour that which  
**GOD** onely can ef-  
fect. I humbly leave this  
to the worke of no lesse  
then an omnipotent  
grace. In the meane time  
it is both holy and lauda-  
ble to project the reme-  
dies; and it shall bee the  
no-small comfort of my  
death-bed, that I have  
left

*To the Reader.*

left behind me this seasonable advice of better thoughts; which, when I am gone, may survive to the benefit of many: Know withall that this Treatise entred the Presse under the honored name of my deare Lord, the Earle of Norwich, whose death preventing the publication, hath sent it forth Patron-less; Mee thought I should not indure that what was once his, in my destination, should

To the Reader.

should ever bee any others; Let this blanke be as my last memoriall of the honour that I justly beare to that incomparable friend, both alive and dead, serve to professe unto the world, that these papers yeeld themselves not unwilling Orphans upon his losse: But why doe I so mis-name his glory? That blessed soule not staying the leisure of my present directions, hasted up to the free view of the face

*To the Reader.*

face of his God, which I  
could onely shew dimly,  
and aloofe. There will be  
more use of the imitation  
of his practice, then of the  
honour of his protection;  
Let us goe cheerefully on  
in the steps of true piety,  
and consonable obedience,  
untill our faith like-  
wise shall shut up in an  
happy fruition.

P

S

S

---

## The Contents of the several Sections.

---

### BOOKE I.

---

Proem. **T**He occasion, need and use  
of the Treatise ensuing.

Sect. 1. No one word can express that  
grace which we treat of, what it in-  
cludes and intimates. Feare is no  
fit terme for it : Affections well im-  
ployed, turne vertues. Wherein holy  
feare consists : What is required to  
the attaining of it :

The sight { of God.  
                  } of our selves.

Sect. 2. Of the sight of the Invisible :  
Moses a fit patterne for it. Two  
waies wherein he saw the Invisible.  
Our felicity consists in the sight of  
God : the degrees of our spirituall  
sight : how sight and invisibility  
may consist together.

a

Sect.

## The Contents.

Sect. 3. How wee may not think to see  
God: Not by any fained representa-  
tion; Not by the worke of impro-  
ved reason; Not in a full compre-  
hension; Not here in his divine  
essence, or height of resplendence.  
*How Moses desired to see the face of  
God.*

Sect. 4. How we must indeavour to see  
the Invisible:

1. That our eyes must be cleared  
from all hindrances of sight.
2. That blessed object must bee set  
before our eyes.

Sect. 5. 3. There must be an exaltation,  
and fortification of our sight.

4. There must be a trajectio[n] of  
the visuall beames of the soule  
thorow all earthly occurrences.

5. A divine irradiation of the  
mind must follow: what light wee  
must conceive.

Sect. 6. 6. The eye must be fixed upon  
this blessed object unremoveably.

*How this may bee effected, and  
how farre.* Three

## The Contents.

*Three waies of our apprehencion  
of God.*

Sect. 7. 7. There will follow a delight  
and complacency in that God whom  
wee see. Reprobates doe rather see  
Gods anger, than himselfe.

Sect. 8. Motives to stirre us up to strive  
to this happie sight : The act is re-  
wardenough to it selfe :

1. This sight frees us from being  
transported with earthly vanities.

Sect. 9. 2. It is a prevalent meanes to  
restraine us from sinning.

3. It upholds us in the constant  
suffering of evill.

Sect. 10. 4. It enters us into our hea-  
ven. This vision is not without a  
fruition : not so in other objects.

Sect. 11. Of the casting downe our eyes  
to see our owne wretchednesse. How  
fraile we are ; how sinfull ; in how  
wofull condition by our sinne.

The Contents.

BOOKE II.

Sect. 1. **V**Vhat the feare of God is.  
*A double stamp or signature in this impression of feare.*

1. An inward adoration of God.
2. A filiall care of being approved to God.

Sect. 2. What inward adoration is; wherein it consists, and how to be wrought. Of Gods infinite greatness, shown in the Creation of the world, and the government thereof, in the frame of the heavens, earth, sea, man himselfe.

Sect. 3. Of Gods infinite mercy shewn in the redemption of mankind.

Sect. 4. Of the holy mixture of this feare: Of the continuation and perpetuity of it.

Sect. 5. Religious adoration diffused through our whole outward carriage, in our respects.

- I. To the holy name of God. The Jewes

## The Contents.

- Iewes scruples ; our carelesnesse.  
Sect. 6. 2. To the word of God.  
Sect. 7. 3. To the services of God, Prayer, Preaching, Administration of Sacraments.  
Sect. 8. 4. To the house of God.  
Sect. 9. 5. To the messengers of God.  
Sect. 10. Of the humble subjection of our selves to the hand of God.  
    1. In suffering from him meekly, and patiently : The good examples thereof.  
    2. In all changes of estates.  
Sect. 11. Of our child-like care of a secret approving our selves to God, and avoyding his displeasure : How wee are affected after wee have beene miscarried. The holy jealousy and suspicion of Gods children: This feare a retentive from sinne. Risenesse of sinne, an argument of the want of this feare. Wicked hearts must have terrible remedies. The misplaced feare of prophane men.

Sect.

## The Contents.

Sect. 12. Of the filiall indeavour of obedience; in particular callings, arising from this feare. The happy effects and issue of this feare.

Sect. 13. Of the extremes of this feare, on both sides.

1. Whereof the first is Security: whence it ariseth. Of the abuse of Gods mercy, in giving and forgiving.

2. Of the custome of sinning.

Sect. 14. Of the remedies of Security.

Meanes to keepe the heart tender.

Meditations of Gods judgements, and of our owne frailties.

A resolution to repell the first motions of sinne.

Care of speedy recovery after our fall.

Due heed not to check the conscience.

A right estimation of worldly things.

Sect.

## The Contents.

Sect. 15. Of Presumption, another opposite to feare.

Presumption  $\left\{ \begin{array}{l} \text{of the way.} \\ \text{of the end.} \end{array} \right.$

1. In matter of event.

2. In matter of ability.

Sect. 16. The remedies of Presumption, in the severall kindes of it.

1. In respect of outward events; of our due valuation of them.

Sect. 17. 2. In respect of abilities.

An exact survey of our graces.

The differences betwixt counterfeitt vertues and true.

Sect. 18. The remedy of our presumption of the end, which is salvation.

Of our modest consideration of the wises and counsels of God.

Sect. 19. The extremes on the other hand.

1. Of the feare of horrour; how to be remedied.

Sect.

Sect.

The Contents.

Sect. 20. 2. Of the feare of distrust;  
with the remedy thereof.

Conclusion.

A recapitulation of the whole.

OF

**OF THE SIGHT**  
and, **F E A R E of the**  
**A L M I G H T Y.**

**The First Book.**

*The Proem.*

**N**Othing. is more  
casie to observe,  
than that the mind  
of man ( beeing  
ever prone to ex-  
tremities ) is no sooner fetcht  
B off

*The Remedy*

off from Superstition, than it is apt to fall upō Prophaneness: finding no meane betwixt excesse of devotion, and an irreligious neglect. No wise Christian, who hath so much as sojourned in the world, can choose but feele, and (with griefe of heart) confesse this truth: We are ready to think of Gods matters, as no better than our owne: And a saucy kind of familiarity, this way, hath bred a palpable contempt; so as we walk with the great God of Heaven, as with our fellow; and think of his sacred Ordinances, as either some common imployment, or fashionable superfluity. Out of

an

an earnest desire therefore to settle in my selfe, and others, right thoughts, and meet dispositions of heart, towards the glorious and infinite Majestie of our God, and his holy ser-vices (wherein we are all apt to be too defective) I have put my pen upon this seasonable task ; beseeching that Almighty God, (whose work it is) to blesse it both in my hand, and in the perusal of all Readers ; whom I beseech to know, that I have written this, not for their eyes, but for their hearts ; and therefore charge them as they tender the good of their owne soules, not to rest in the bare speculation, but to work them-

B 2      selvss

## The Remedy

Psal. 34.11

selves to a serious, and sensible practice of these holy prescriptions, as without which, they shall never have either true hold of God, or sound peace, and comfort in their owne soules. *Come then yee children, hearken unto me, and I shall teach you the fear of the Lord;* There cannot be a fitter lesson for me, in the improvement of my age, to reade, nor for your spirituall advantage to take out: One glance of a thought, of this kind, is worth a volume of quarrelsome litigation.

Sect. II.

S E C T. II.

AS above we shall need no words; when we shall be all spirit, and our language shall be all thoughts, so, below, wee cannot but want words, wherein to cloath the true notions of our hearts. I never yet could find a tongue, that yelded any one terme to notifie the awfull disposition of the heart towards God; wee are wont to call it *Fear*; but this appellation comes farre too short; for this signifies an affection; whereas this, which we treat of, is no other than an excellent vertue, yea a grace

B 3 rather,

*The Remedy.*

rather ; yea rather a precious composition of many divine graces, and vertues.

It is no marvell therefore, if the Spirit of God have wont under this one word, to comprehend all that belongs either to the apprehension, or adoration of a God ; For this alone includes all the humble constitution of an holy soule, and all the answerable demeanure of a mortified creature : neither is there any thing so well becomming an heart sensible of infiniteness, as this which wee are faine to mis-name *Feare*.

To speak properly, there is no feare but of evill, and that which

Gen.42.18  
Deu 6.13.  
Psa.25.12.  
Eccl.12.13  
Psal.128.1.

w<sup>ch</sup> we justly call servile: which is a doubtfull expectation of something that may be hurtfull to us: and this, when it previales, is horror, and dreadfull confusion ; an affection (or perturbation rather) fit for the gallics, or hell it selfe; Love casts it out, as that which is ever accompanied with a kind of hate ; and so will we ; we are meditating of such a temper of the heart, as in the continuance of it is attended with blessednesse ; as in the exercise of it, is fixed upon infinite greatness, and infinite goodnessse, and in the meane time is accompanied with unspeakable peace, and contentment in

B 4                    the

Psa. 103. 17  
128. 4.  
147. 11.  
Eccl. 8. 11.

the Soule.

And yet, who so had a desire to retaine the word (if our Ethick Doctors would give him leave) might say, that affections well employed upon excellent objects, turne vertues; so love though commonly marshalled in those lower ranks of the soule, yet when it is elevated to the All-glorious God, is justly styled the highest of Theologicall vertues; yea, when it rises but to the levell of our brethren, it is Christian charity; so, grieve for sinne, is holy penitence; and what more heavenly grace can be incident into the soule, than joy in the holy Ghost? Neither is it other.

otherwise with Feare, when it is taken up with worldly occurrents of paine, losse, shame, it is no better than a troublesome passion, but when wee speak of the feare of God, the case and style is so altered, that the breast of a Christian is not capable of a more divine grace. But not to dwell in syllabites, nor to examine curious points of morality: That which we speak of, is no other than a reverentiall awe of the holy and infinite maiesty of God, constantly and unremovably settled in the soule; A disposition so requisite, that he who hath it, cannot but be a Saint, and he that hath it not, is in a sort without

out God in the world. To the producing whereof there is need of a double apprehension; The one of an incomprehensible excellency, and inseparable presence of God; The other of a most miserable vilenesse, and, as it were, nothingnesse of our selves. The former is that which the spirit of God calls the sight of the Invisible: For sight is a sense of the quickest, and surest perception; so as in seeing of God, we apprehend him infinitely glorious in all that he is, in all that he hath, in all that he doth; and intimately present to us, with us, in us.

S E C T. II.

S E C T. II.

Let us then first see what that Sight is; wherein we cannot have a more meet patterne than *Moses*; that exposed infant, who in his cradle of Bulrushes was drawne out of the flagges of *Nilus*, is a true embleme of a regenerate soule, taken up out of the mercy of a dangerous world, in whose waves he is naturally sinking: Hee that was saved from the waters saw God in fire; and in an holy curiositie hasted to see the Bush that burned, and consumed not; Let our godly zeale carry us as fast to see what he saw; and

and make us eagerly ambitious of his eyes, of his Art. Surely *Moses*, as St. *Stephen* tells us, was learned in all the wisdom of the *Egyptians*; Hee was not a greater Courtier, than a Scholler: But, *Moses* his Opricks were more worth than all the rest of his skill. All *Egypt*, and *Chaldea* to boot, though they were famous of old for Mathematick Sciences, could not teach him this Art of seeing the Invisible: As only the Sunne gives us light to see it selfe, so only the invisible God gives a man power to see himselfe that is Invisible.

There is a threefold world objected to humane apprehension;

sion; A sensible world, an intelligible, a spirituall or divine; and accordingly man hath three sorts of eyes, excised about them; The eye of sense, for this outward and materiall world; of reason, for the intelligible; of faith, for the spirituall: Moses had all these; By the eye of sense he saw Pharaohs Court, and Iffraels servitude; By the eye of reason he saw the mysteries of Egyptian learning; By the eye of faith he saw him that is invisible. In the eye of sense, even brute creatures partake with him, In the eye of reason men, In the faculty of discerning spirituall and divine things only Saints and

and Angels. Doubtlesse *Moses* was herein privileged above other men, Two wayes therefore did he see the Invisible, First, By viewing the visible signes, and sensible representations of Gods presence ; as in the Bush of *Horeb* (the hill of visions : ) in the Fire and Cloud in the Mount of *Sinai*; Secondly, By his owne spirituall apprehension : That first was proper to *Moses*, as an eminent favourite of God : This other must be common to us with him. That we may then attaine to the true feare and fruition of God, we must see him that is invisible, as travellers here, as comprehensors hereafter;

hereafter; How we shall see him in his, and our glorious home, we cannot yet hope to comprehend; When we come there to see him, we shall see and know how, and how much we see him; and not till then. In the meane time it must bee our maine care to blesse our eycs with *Moses* object, and even upon earth to aspire to the sight of the Invisible. This is an act wherein indeed our cheife felicity consists. It is a curiously watty disquisition of the Schooles, since all beatitude consists in the fruition of God, Whether we more essentially, primarily, and directly enjoy God in the act of understanding,

*The Remedy*

and Angels. Doubtlesse *Moses* was herein privileged above other men, Two wayes therefore did he see the Invisible, First, By viewing the visible signes, and sensible representations of Gods presence ; as in the Bush of *Horeb* (the hill of visions : ) in the Fire a Cloud in the Mount of S Secondly, By his owne all apprehension : That was proper to *Moses*, as next favourite of God. other must be commone with him. That we may there attaine to the true feare and fruition of God, we must see him that is invisible, as travellers here , as comprehensors hereafter;

hereafter ; How we shall see him in his, and our glorious home, we cannot yet hope to comprehend; When we come there to see him , we shall see and know how, and how much we see him ; and not till then.

In meane time it must bee care to blesse our selves object, and with to aspire to the Invisible. This herein indeed our consists. It is a pretty disquisition of bibles , since all beatitude consists in the fruition of God, Whether we more essentially, primarily, and directly enjoy God in the act of understanding,

standing, (which is by seeing him,) than in the act of will, which is by loving him; and the greatest Masters (for ought I see) pitch upon the understanding in the full sight of God, as whose act is more noble, and absolute, and the union wrought by it more perfect. If any man desire to spend thoughts upon this divine curiosity, I referre him to the ten reasons which the Doctor *Solempnis* gives and rests in, for the decision of this point. Surely these two go so close together, in the separated soule, that it is hard, even in thought, to distinguish them. If I may not rather say, that as there is no imaginable

Iohan. de  
Neapoli.  
qu. 14.

nable composition in that spirituall essence; so its fruition of God is made up of one simple act alone, which here results out of two distinct faculties. It is enough for us to know, that if all perfection of happiness and full union with God consist in the seeing of him, in his glory, then it is, and must be our begun happiness, to see him (as we may) here below: hee can never be other than he is; our apprehension of him varies: Here we can only see him darkly, as in a glasse, there cleerely, and as hee is. Even here below there are degrees, as of bodily, so of spirituall sight: The newly rec-

C vered

Act. 7. 56.

vered blind man saw men like trees ; the eyes of true sense see men like men ; The illuminated eyes of *Elisba*, and his servant, saw Angels , invironing them ; Saint *Stephens* eyes saw heaven opened, and Iesus standing at the right hand of God : The cleere eyes of *Moses* see the God of Angels : Saint *Pauls* eyes saw the unutterable glories of the third heaven : Still, the better eyes the brighter vision.

But what a contradiction is here, in seeing the Invisible ? If invisible, how seene ? and if seene, how invisible ? Surely God is a most purely and simply spirituall essence. Here is

no

no place for that, not so much heresie, as stupid conceit, of Anthropomorphisme : A bodily eie can only see bodies like it selfe; the eye must answer the object: A spirituall object therefore (as God is) must be seene by a spirituall eye: Moses his soule was a spirit, and that saw the God of spirits: so he that is in himselfe invisible, was seene by an invisible eye: and so must be. If we have no eyes but those that are seene, we are as very beasts as thosc that we see; but if we have invisible and spirituall eyes, we must improve them to the sight of him that is invisible.

C 2 SECT. III.

## S E C T. III.

Let us then, to the unspeakable comfort of our soules, inquire, and learne how wee may here upon earth, see the invisible God.

And surely, as it was wisely said of him of old, that it is more easie to know what God is not, than what he is, so it may be justly said also, of the vision of God, it is more obvious to say how God is not seene, than how he is; Let us (if you please) begin with the negative, we may not therefore think to see God by any fancied representation; hee will

will admit of no image of himselfe; no not in thought; All possibly conceiveable Ideas, and similitudes, as they are infinitely too low, so they are cleane contrary to his spirituall nature, and his expresse charge; and the very entertainment of any of them is no other than a mentall idolatry. In the very holy of holyes, where he would most manifest his presence, there was nothing to be seene but a cloud of smoake, as the Poet scoffingly; and as that great King professed to see there; to teach his people that he would not be conceived any way, but in an absolute immunity from all formes.

C 3      Sc-

Nil preter  
nubes.Iuv.

Alex.M:g.

*The Remedy*

Secondly, we may not hope to see God by the working of our improved reason ; for as intelligible things are above the apprehension of sense , so divine matters are no lesse above the capacity of understanding. Justly is Durand exploded here , who held that a created understanding was of it selfe, sufficient for the vision of God, without supernaturall aid ; for what ever our soule understands here, it doth it by the way of those phantasmes which are represented unto it ; by which it is not possible there should be any comprehension of this infinite essence : every power works within the compasse

passē of his owne sphere; even from the lowest of sense, to the highest of faith: If the eye should encroach upon the eare, in affecting to discerne the delicate ayre of pleasant sounds; and the eare should usurp upon the eye, in professing to judge of a curious picture, or pleasant prospect; it were an absurd ambition of both. It is all one for a beast to take upon him to judge of matter of discourse; and for a Philosopher to determine of matters of faith: Reason was not given to man for neught, even that can impart unto us something concerning God, but not enough. I remember

C 4      *Gerson,*

Io. Gers:  
de distin-  
ctione ve-  
rarum vi-  
sionum à  
falsis.

*Gerson*, a great Master of Contemplation, professes that he knew one, (which is, in Saint Pauls phrase, himselfe) who after many temptations of doubt, concerning a maine article of faith, was suddenly brought into so cleere a light of truth, and certitude; that there remained no reliques at all of dubitation; nothing but confidence, and serenity, which (faith hee) was wrought by an hearty humiliation, and captivation of the understanding to the obedience of faith; neither could any reason bee given of that quiet, and firme peace in believing, but his owne feeling and

and experience : And surely, so it is in this great businesse of seeing God ; the lesse wee search, and the more wee believe, the clearer vision do we attain of him that is invisible.

Neither, thirdly, may wee hope here to aspire to a perfect sight, or a full comprehension of this blessed object; the best of all earthly eyes doth but look through a scarfe at this glorious Sight, and complaines of it's owne weaknesse and obscurity ; and what hope can we have to compasse this infinite prospect ? The clearest eye cannot, at once, see any round body, if it be but of a small bullet, or ring ; And when

when we say , wee see a man ,  
we meane , that we see but his  
outside ; for surely , his heart , or  
lungs , or braine , are out of our  
sight ; much lesse can we see his  
soule , by which he is : What  
speak I of the poore narrow  
conceit of us mortals ? I need  
not feare to say , that the glori-  
fied Saints and glorious An-  
gels of Heaven , being but of a  
finite ( though spirituall ) na-  
ture , hold it no disparagement  
to disclaime the capacity of  
this infinite object ; much lesse  
may we think to draine this  
Ocean with our egge shell .

Lastly , we may not make  
account hete to see the face of  
God in his divine essence , or  
in

in the height of the resplendence of his glory: This, even *Moses* himselfe did not; he desired it indeed, but it might not be yeelded, (*Exodus 33*) and God tells him, this was no object for mortall eyes; A man must die to see it, as *Außen* well. Indeed it is said, *Moses* spake to God, face to face; the word in the originall is (פָנָים כְּפָנָים) faces to faces:) but ye never read that he saw God face to face; he still conferred with that Oracle which was ever invisible. It is a poore conceit of *Cornelius à Lapide*, that *Moses* longed so much to see the face of God in some assumed forme; for then that face

*The Remedy*

Gen 32,30

face should not have been his: And if God should have been pleased to assume such a forme, it had bee ne no lesse easie for him, to have made the face aspectable, as the back; In this sence, old *Jacob* calls his Altar *Penu-el*, the face of God, and professes to have scene God, face to face; his face saw that face which God had for the present assumed, without a present death: Doubtlesse *Moses*, having scene divers vayles of Gods presence, (that is, sensible testimonies of his being there) desires now to see that glorious Majesty of God open-faced, without those maskes of outward representation

tation, (so hee interprets himselfe whiles he expresses יְהֹוָה by יְהֹוָה vers. 19.) the desire was zealously ambitious; too high, even for him, that had beeene twice blessed with forty dayes cōference with the God whom he longed to see; much lesse may we think of aspiring to this Sight, who must know our distance, even from the foot of the Mount. It is abundantly enough, for us, if out of some small loop hole of the rock, we may be allowed, in his passage, to see some after-glimpses of that incomprehensible Majesty; to see him, both as we can be capable, and as he will be visible; that is, as he hath

Thy face,  
by thy  
glory.  
Exo.33.18

hath revealed himselfe to us in his word, in his works , in his wonderfull attributes. In his word as a most glorious spirituall substance, in three equally glorious subsistences. In his works , as the most mighty Creator , and munificent Preserver , as the most mercifull Redeemer of the world, as the most gracious Comforter, and Sanctifier of the world of his Elect. In his attributes, as the God of spirits, whose infinite power, wisedome, mercy, justice, truth, goodnessse is essentiaall; so as he is all these abstractedly, uncompoundedly, really, infinitely. Shortly therefore, we may not look here to see

see him by the eye of fancy, or by the eye of reason, or in a full view, or in the height of his glory.

Let us then in the next place see how we may and must see him.

S E C T. IIII.

VVould we therefore see him that is invisible? In the first place we must have our eyes cleared from the naturall indisposition, to which they are subject; we have all, in nature, many both inward, and ambient hinderances of this sight; there is a kind of earthlinesse in the best eye; whereby

whereby it is goulded up, that it cannot so much as open it selfe, to see spirituall things; these are our carnall affections: There is a dimnesse and duskinesse in the body of the eye, when it is opened; which is our naturall ignorance of heavenly things: There is, besides these, a filme, which is apt to grow over our eye, of naturall infidelity; which makes it incapable of this divine vision, and after all these, (when it is at the clearest) the moats and dust of worldly thoughts, are apt to trouble our sight: Lastly, every known sinne, wherein a man willingly continues, is a beame in the eye,

eye, that bars all sight of God :  
*In malevolam animam, &c.* Wickedness enters not into an ill-doing soule, and *Malitia occusat intellectum*, as the wise man of old; There must bee a removall and remedy of all these, ere we can attaine to a comfortable vision of the Invisible. The goule of our eyes must bee walsht off; and if we cannot by our utmost endeavours, lift up our eye-lids, as we ought, we must sue to him that can do it, (*Aperi oculos:*) Open thou mine eyes that I may see the wonderfull things of thy Law. The dimnesse and duskinessse of our eyes must be cleared, by that eye-salve of the Spirit.

D      (*Revel.*)

in xaxo-  
rictor qu.  
xiii  
Wild 1.4.  
Wicked-  
nesse  
blinds the  
under-  
standing.

*The Remedy*

(Revel. 3:3) The filme of our infidelity must be scoured off by the cleensing waters of *Siloam*, the fountaine of divine truth, welling out of the holy Scriptures; The moates and dust of worldly cares must be wipt out, by a contemptuous, and holy resolution; The beame of sinne, lastly, must be pulled out by a serious re-pentance. So then, if there be any of us that makes account to see God, whiles he is taken up with sensuall affections, whiles he is blinded with his naturall ignorance, and infidelity, whiles he is seized upon by worldly cares, and distractions, whiles he harbours any

any knownie sinne in his bo-  
fome, he doth but deceiue his  
own soule; away with all these  
impediments, that wee may  
be capable of the vision of  
God.

In the second place, wee  
must set this blessed object be-  
fore our eyes; resolving of the  
certainty of his presence, with  
us; Or, rather, we must set our  
selves before him, who is ever  
unremovably before us, with  
us, in us; acknowledging him  
with no lesse assurance of our  
faith, than we acknowledge  
the presence of our owne bo-  
dies, by the assurance of sense:  
For, how shall we suppose wee  
can see him that is absent from

D 2                    us?

*The Remedy*

us? No man will say, he sees the Sun, when it is out of our Hemisphere: That infinite God therefore, who cannot but be every where, must bee acknowledged to be ever, in a glorious manner, present with us; manifesting his presence most eminently, in the high heavens, and yet filling both heaven and earth with the Majestie of his glory: In him it is that we live, and move, and have our being: he comprehends the whole world, himselfe being only incomprehensible; secluded from no place, included in no place; neerer to us than our owne soules: when we die, we part from them; from

from him we cannot part; with whom remoteness of place can make no difference, time no change: when the heart is thus thoroughly assured, it is in a faire way to see the Invisible; for now, after all the former impediments, the hinderance of distance is taken away; and nothing remaineth, but that the eye bee so affected, and employed hereabouts, as it ought.

S E C T. V.

**T**O which purpose, in the third place, there must be an exaltation, and a fortification of our sight; An exaltati-

D 3                      on

on rasing it above our wonted pitch, for our heart is so inured, and confined to bodily objects, that, except it bee somewhat raised above it selfe, it is not capable of spirituall things. A fortification of our sight, so raised; for our visive beames are (at our best) so weak, that they are not able to look upon a sight so spiritually glorious; alas, wee cannot so much as look upon the Sunnes beames, but we are dazeled, and blinded, with that, which gives us opportunity of sight: how shall wee be able to behold the infinite rosplendence of him that made it? St. Stephen was a true Eagle; that blessed

pro-

protomartyrs cleared, exalted, fortified sight, pierced the heavens, and saw Jesus standing at the right hand of God: Whence was this vigor, and perspicacity? Heo was full of the holy Ghost; that Spirit of God, that was within him, gave both clearnesse, and strength (in such miraculous manger) to the eyes of him, who should strait-way see, as hee was seene; who should instantly by the eye of his glorified soule, no lesse see the incomprehensible Majesty of God the Father, than now by his bodily eye, he saw the glorified body of the Son of God: It must bee the only work of

D 4                   the

## The Remedy.

the same Spirit of God within us, that must enable us, both to the faculty, and exercise of seeing the Invisible; for the performance whereof, there must be, in the fourth place, a trajectio[n] of the visuall beames of the soule, thorow all earthly occurrences, terminating them only in God; as now, we look thorow the aire, at any object, but our sight passe[s] thorow it, and rest[s] not in it: whiles we are here, we cannot but see the world; even the holiest eye cannot look off it; but it is to us, as the vast aire is betwixt us and the Starry heaven, only for passage; all is transflucid, till the sight arriveth there;

there; there it meetes with that solid object of perfect contentment, and happinesse, where-with it is throughly bounded. When it hath therefore attained thither, there must bee, in the fifth place, a certaine divine irradiation of the mind, which is now filled, and taken up with a lightsome apprehension of an infinite Majestie, of a glory incomprehensible, and boundlesse ; attended and adored by millions of heavenly Angels, and glorified Spirits ; whereto way must be made by the conceit of a transcendent light ; wherein God dwelleth ; as far above this outward light which we see, as that is above darknesse :

nesse : For though we may not in our thoughts liken God to any created brightness, (bee it never so glorious;) yet nothing forbids us to think of the place of his eternall habitation, as infinitely resplendent, above the comparisone of those beames which any creature can cast forth. He is clothed (saith the Psalmist) with light as with a garment. Lo, when wee cannot see a mans soule, yet we may see his body; and when we cannot see the body, yet wee may see the clothes : Even so, though wee may not think to see the essence of God, yet we may see, and conceive of this his resplendent garment  
of

of light. Farre be it therefore from us, when we would look up to a Deity, to have our eyesight terminated in a gloomy opacity, and sad darknesse, which hath no affinity with any appendance of that divine Majesty, who hath thought good to describe it selfe by light: Let our hearts adore such an infinite spirit, as that the light wherein he dwels, is inaccessible, the light which he hath, and is, is inconceiveable, and rather rest themselves in an humble and devout adoration of what they cannot know, than weary themselves with a curious search of what they cannot comprehend. A simple

simple and meek kind of astonishment, and admiration, be seemes us here better, than a bold and busie disquisition. But, if this outward light (which of all visible creatures comes neerest the nature of a spirit) shall seeme too materiall, to expresse the glory of that blessed habitation, of the Highest: Let the mind labour to apprehend an intellectuall light, which may be so to our understanding, as this bodily light is to our sense, purely spirituall, and transcendently glorious; and let it desire to wonder at that which it can never conceive; How should this light be inaccessible, if it were such

such as our either sense, or reason could attaine unto ?

S E C T . VI.

VVhen we have attained to this comfortable and heavenly illumination , there must be , in the sixt place , a fixing of the eye upon this beatificall object ; so , as it may be free from distraction , and wandring . Certainly there is nothing more apt to be miscarried , than the eye ; every new sight winnes it away from that which last allured it . It is not hard , or unusuall to have some sudden short glympses of this happy vision ; which yet

the

the next toy fetches off, and makes us to forget: like as the last wave washeth off the impression of the former: what are we the better for this, than that patient, who having the filme too early raised from his eye, sees the light for the present, but shall never see any more. Would wee see God to purpose? when we have once set eye upon him, we may not suffer our selves, by any means to lose the sight of him againe; but must follow it still with a constant and eager intention: Like as the Disciples of Christ, when they had fixed their eyes upon their ascending Saviour, could not be taken off, with

the

the presence of Angels; but sent their eye-beames after him into heaven, so earnestly, that the reprove of those glorious spirits could hardly pull them off. You are now ready to tell me, this is a fit task for us, when we are in our heaven; and to plead the difficulty of such our settlement, in this region of change; where our eyes cannot but bee forced aside, with the necessity of our worldly occasions; and to question the possibility of viewing two objects at once; God, and the world; not considering, that herein lyes the improvement of the Christians skill, in these divine Opticks:

The

The carnall eye looks through God, at the world; The spirituall eye lookes through the world, at God; the one of those he seeth meditately, the other terminatively; neither is it in nature hard to conceive, how we may see two such objects, as whereof one is in the way to the other, as thorow a prospective glasse, we can see a remote mark; or thorow a thin cloud wee can see heaven. Those glorious Angels of heaven are never without the vision of God, yet being ministering spirits for the good of his Elect, here below, they must needs take notice of these earthly occurrents: the variety  
of

of these sublunary objects cannot divert their thoughts from their Maker: Although also (to speak distinctly) the eye thus employed is not the same: nothing hinders but that whiles the bodily sees a body, the spirituall eye may see a spirit: As when a load-stone is presented to my view, the eye of my sense sees the body, and fashion of the stone, my eye of reason sees the hidden virtue which is in it; both these kinds of eyes may be thus fixed upon their severall objects without any interfection of the visuall lines of each other. But that no man may think God hath so little respect to our infirmities,

E tie,

*The Remedy*

ties as to impose upon us impossible tasks, we must know, that since the soule of man in this state of fraile mortality, is not capable of a perpetuall act of such an intuition of God, here is necessary use of a just distinction: As the Schoole therefore is wont to distinguish of intentions, so must we here of the apprehension of God, which is either actuall, or habituall, or virtuall. Actuall, when our cogitations are taken up, and directly employed in the meet consideration of the blessed Deity, and the things thereto appertaining; Habituall, when we have a settled kind of holy disposition,

tion, and aptitude inclining us ever to these divine thoughts, ready still to bring them forth into act, upon every least motion: Virtuall, betwixt both these, being neither so quick and agile, as the actuall; nor yet so dull and flagging as the habituall, (which may be incident to a man whether sleeping, or otherwise busied) when by the power of an heavenly disposition, wrought in the mind, we are so affected, as that divine thoughts are become the constant (though insensible) guests of the soule; whiles the vertue of that originall illumination sticks still by us, and is, in a sort, derived

E 2      into

*The Remedy*

into all our subsequent cogitations; leaving in them perpetuall remainders of the holy effects of the deeply-wrought, and well grounded apprehension of God: As in a pilgrim towards the holy Land, there are not alwaies actual thoughts concerning his way, or end; yet there is still, an habituall resolution, to begin and compasse that journey; and a secret power of his continued will, to put forward his steps to that purpose; there being a certaine impression remaining in the motive faculty, which still insensibly stirres him towards the place desired: Neither is it unusuall, (even in nature) to see

see many effects continuing, when the motion of the cause, by which they were wrought, ceaseth ; As when some deep Bell is rung to the height, the noyse continues some time in the ayre, after the clapper is silent : Or when a stone is cast into the water, the circles that are caused by it are enlarged, and multiplyed, after the stome lyes still in the bottome.

How ever therefore we cannot hope in this life ( through our manifold weaknesses, and distractions ) to attaine unto the stedy continuance of the actuall view of him that is invisible, yet , to the habituall, and virtuall power of apprehending

*The Remedy*

hending him, wee may,  
(through the goodnesse of  
him, whom we strive to see)  
happily aspire.

Neither may we be wanting  
to our selves in taking all occa-  
sions of renewing these our  
actuall visions of God; both  
set, and casuall: there is nothing  
that wee can see, which doth  
not put us in mind of God;  
what creature is there, wherin  
we do not espy some footsteps  
of a Deity? every herb, flower,  
leafe, in our garden; every  
Bird, and Fly in the aire; eve-  
ry Ant and Worme in the  
ground; every Spider in our  
window, speakes the omnipo-  
tence, and infinite wisedome  
of

of their Creator : None of these may passe us without some fruitfull monition of acknowledging a divine hand. But besides these, it will be requisite for us , every morning to season our thoughts with a serious renovation of our awfull apprehensions of God ; and not to take off our hand, till wee have wrought our hearts to some good competency of right, and holy conceits of that glorious Majesty; the efficacy whereof may dilate it selfe to the whole following day ; which may be often revived by our frequent ejaculations: But above all other, when wee have to do with

E 4                   God,

*The Remedy.*

God, in the set immediate exercises of his services, and our heavenly devotions, we must endeavour (to our utmost) to sharpen our eyes, to a spirituall perspicacity ; striving to see him, whom we speak unto, and who speaks unto us, as he hath pleased to reveale himselfe. But, over and beside all these, even when we have no provocations from any particular occasion, it must be our continual care, to labour with our God, that it would please him to work us to such an holy, and heavenly disposition, as that, what ever our imployments may be, we may never want the comfort of a virtuall and habi-

habituall enjoying the sight of God ; so as the power and efficacy of our first , well-taken apprehension may runne on , thorow all the following actions , and events both of our life , and death .

SECT. VII.

Vpon this constant fixednesse of our thoughts , on God , there cannot but follow (in the seventh place) a marvellous delight , and complacency of the soule , in so blessed an object ; neither is it easie to determine whether of these doe more justly challenge a precedency in the heart , whe-  
ther

ther the eye be so fixed, because it is well pleased with the sight; or whether it be so pleased and ravished, with that happy sight, because it is so fixed: whatsoever these two are in the order of nature, I am sure in time, they are inseparable, neither is it possible for any man to see God as interessed in him, and not to love him, and take pleasure in him: As a stranger, as an enemy, or avenger, even devils and reprobate soules behold him, to their regret, and torment; if I may not say, they rather see his anger, and judgement, than himselfe; but never eye can see him as his God, and not be taken with

with infinite delight : for that absolute goodnesse ( out of which no man can contemnplate God ) can be no other, than infinitely amiable. And if in the seeing of God, we be (as the Schoole hath taught us to speak) unitively carried into him, how can we choose but in this act, bee affected with joy unspeakable and glorious ? *In thy presence, saith the Psalmist, is the fulnesse of joy : and at thy right hand, are pleasures for evermore.* In summe therefore ; if when our eyes being freed from all naturall indispositions , and both inward, and outward impediments ; wee have so this blessed object presented

*The Remedy*

sented before us, as that, there is an exaltation and fortification of our sight; and thereupon a trajection of the visuall beames thorow all earthly occurrents, and a divine irradiation of the understanding, and a stedfast fixing of the eye upon this happy object, without wandring and distraction; not without a wonderfull delight, and joy in the God of all comfort, whom we apprehend; we do now effectually borrow *Moses* his eyes, and, as he did, see the Invisible.

## S E C T. VIII.

SECT. VIII.

BUT as all good things are difficult, and all difficulties full of discouragement, unlesse they be matched with a countervaileable benefit, (in which cascs they doe rather whet, than turne the edge of our desires) let us see what considerations of profit, arising from this noble act, may stirre up our languishing hearts to the endeavour, and performance thereof: There are actions, which carrying nothing but danger and trouble in the mouth of them, had need to be drawne on with the promise

mise of an externall reward ; there are those, which carry in them their owne recompence ; such is this wee have in hand : What can there bee out of it selfe, so good as it ? When we take paines to put our selves into some Theater , or Court , or some pompous triumph , we have no other end but to see ; and yet how poore , and unsatisfyng is that spectacle ; and such , as wherein our frivilous curiositie shuts up in emptiness , and discontentment ? how justly then are we ambitious of this prospect , wherein , to but see , is to be blessed . It is no newes to see wantons transported from themselves , with

with the sight of a beautifull face; though such, perhaps, as wherin they can never hope to have any interest; and some curious eyes no lesse taken with an exquisite picture, which yet shall never be theirs: how can we be other than ravished with an heavenly delight, and pleasure, in so seeing the infinite beauty of the God of Spirits, as that our sight can, not be severed from fruition? the act it selfe is an abundant remuneration, yet doth it not want many sweet, and beneficall consequences, which do justly quicken our desires to attaine unto the practise of it. Whereof it is not the meanest, that

that who-ever hath happily aspired therunto, cannot bee carryed away with earthly vanities; what poore things are these, in comparison of those invisible glories? Alas, what was the pleasure and riches of the Court of Egypt, in the eyes of *Moses*; when he had once scene his God? It is a true word, that of the Chancellor of *Paris*, when a man hath tasted once of the spirit, all flesh is favourlesse: Surely, when once the chosen vessell had beeene rapt into the third heaven, and scene thole unutterable magnificencies of the divine Majesty, who can wonder, if he looked, ever after, with

Gustato  
spiritu de-  
spicit om-  
nis caro.  
Gesl. de 4.  
domibus.

with scorne, and pitty upon all the glittering poverty of this inferiour world? Go then ye poorly-great ones of the world, and admire the piles of your treasures, the stateliness of your structures, the sound of your titles, the extent of your territoryes; but know, that hee who hath seene the least glympse of the Invysible, knowes how to commiserate your felicity, and wonders what yee can see in all these, worth your admiration, and pursuit: What joy and triumph was among the Iewes when they saw the foundation of the second Temple laid? yet thosc ancient Priests and

F      Levites,

Levites, whose eyes had seene  
the glory of the former Temple, wept, and cryed as loud,  
as the rest shouted: Those that  
know no better, may rejoice  
and exult in these worldly  
contentments; but those, who  
have had but a blink of the  
beauty of heaven, can look up-  
on them no otherwise, than  
with an overly contemptuous-  
nesse. I wonder not if good  
old Simeon were content to  
have his eycs clozed for ever,  
when he had once seene the  
Sonne of God : what ever he  
should see afterwards, would  
but abase those eyes, that had  
beene blessed with the face of  
his Saviour. It was no ill con-  
ceit

ceit of the wise Oratour, that he who had once knowne and considered the magnitude of the world, could never after admire any thing; Surely we may more justly say, that hee who hath duly taken into his thoughts the consideration of the infinite power, wisdome, goodnesse, of the great God of the world, cannot think the world it selfe, worthy of his wonder. As some great Peere therefore, that hath beeene used to stately shewes, and courtly magnificence, doth not vouchsafe so much as to cast his eye towards the meane worthlesse gewgawes of a Pedlars Stall, (which yet silly children be-

hold with great pleasure and admiration: so the soule that hath beene inured to the sight of the divine Majestie, scornes to suffer it selfe to be transported with the trash and toyes of this vaine and transitory world.

## Sect. IX.

NO whit inferiour to this benefir, is the second; that this sight of the Invisible is a notable and prevalent meanes to restraine us from sinning, for how dares he sinne, that sees God ever before him? whom he knowes of so pure eyes, that he detests the least motion

motion to evill ; of so almighty power , as to revenge it everlastingily. It was a poore thought of him(who yet could know no better ) that hec who would disswade himselfe from a secret wickednesse , should suppose a grave *Cato*, or some other such austere frowning Censor, to be by him, looking upon his actions ; as if the shame or feare of such a witnesse were a sufficient coercion from evill : he that hath no eyes to see a God , may scarre himselfe with the imagined sight of a man, somewhat better than himselfe ; but he who hath the grace to see the Invisible , finds a stronger restraint

in that presence, than if hee  
were looked on by millions of  
Witnesses, Judges, Executio-  
ners : Yet as this sight is mu-  
tuall, (ours of God, and Gods  
of us,) the good heart finds  
a more powerfull restriction in  
his seeing of God, than in  
Gods seeing of him: if there  
be more feare in this, there is  
more love in the other; for,  
since this holy vision of God  
is ever joyned with some  
warmth of good affection to  
that prime, and infinite good-  
nesse, the very apprehension  
of that unspeakable loveli-  
nesse, which is in him, more  
effectually curbeth all evill de-  
sires, in us, than the expectati-  
on

Gen.39.9.

on of any danger , that can threaten us : How can I do this great evill, and sinne against God, saith good Joseph : the sinne affrights him more than the suffering , and the offence of a God , more than his owne danger.

The Spirit of God hath thought fit to specifie the third benefit, upon occasion of the mention of Moses his vision of God ; he endured , as seeing him who is invisible : As this sight therefore hath power to withhold us from doing evill ; so also to uphold us in the suffering of evill ; What but cheerfulness , and ease, could holy Stephen find in the stones of

F 4                      his

his enraged murtherers, when, through that haile storme he could see his Iesus, standing at the right hand of God, ready to revenge, and crowne him? What a pleasing walk did the three children find in *Nebuchadnezzars Fornace*, whiles the Sonne of God made up the fourth? What Bath was so suppling, and delightfull, as the rack of *Theodorus the Martyr*, whiles Gods Angel wip't, and refreshed his distended joynts? With what confidence and resolution, did the Father of the faithfull break thorow all troubles, and temptations, when he heard God say, *Feare not, Abraham, I am thy sheild,* and

and thy exceeding great reward. Certainly, all feare and discouragement arises from a conceit of our owne weaknesse, and an adversaries power, and advantage; take away these two, and the mind of man remaines undanted: and both these vanish at the sight of the Invisible; For, what weaknesse can we apprehend, when God is our strength, or what adversary can we feare, when the Almighty is with us? Good Ezechias was never so much scarred with all the bravings of Rabshakeb, as when he said, *Am I come up hither without the Lord?* Had God taken part against his degenerated people,

people, what could the arme  
of flesh have availed, for their  
defence? As contrarily, when  
hee strikes in, what can the  
gates of hell do? Is it multi-  
tude that can give us courage?  
as *Elisba's* servant said; there are  
more with us than against us:  
It is strength? behold, the  
weaknesse of God is stronger  
than men; than divels: How  
justly do we contemne all vi-  
sible powers, when we see the  
Invisible? when we see him,  
not empty handed, but stan-  
ding ready, with a crowne of  
glory, to reward our conquest;  
*Vincenti dabitur*: Are we ther-  
fore persecuted, for professing  
the truth of the Gospell, and  
cast

Revel.2.7.  
To him  
that over-  
comes it  
shall be  
given.

cast into a dark, and desolate dungeon, where no glimmering of light is allowed to look in upon us; where we are so farre from being suffered to see our friends, that we cannot see so much as the face of our Keeper? Lo even there, and thence, we may yet see the Invisible, and (in spight of malice) in his light wee can see light. Do we lie groaning upon the painfull bed of our sicknesse, closing our curtaines about us to keep out the light, which now growes offensive to our sight; yea, doth death begin to seize upon our eyes, and to dim and thicken our sight, so as now we cannot discerne

cerne our dearest friends, that stand ready to close them for us; yet, even then may we most cleerly see the Invisible; and that sight is able to cheere us up, against all the pangs, and terrors of death, and to make us triumph even in dying.

## S E C T. X.

**L**Astly, what other doth this vision of God but enter us into our heaven? *Blessed are the pure in heart,* (saith our Saviour upon the Mount) *for they shall see God;* Lo, he that only can give blessednesse, hath promised it to the pure; and he that best knowes wherin

in blessednesse consists, tells us, it is in the seeing of God; The blessed Spirits above, both Angels and soules of the departed Saints, see him cleerly, without any vaile drawne over their glorified eyes; we, wretched Pilgrims here on earth, must see him as wee may; there is too much clay in our eyes, and too many, and to grosse vapors of ignorance and infidelity betwixt us and him, for a full and perfect vision: Yet even here, we see him truly, though not cleerly; and the stronger our faith is, the clearer is our sight; and the clearer our sight is, the greater is our measure of blessednesse;

Job 1.6.

Zach. 12.10.

nessc: Neither is it a meere presence, or a bare simple vision, which doth either inchoate, or perfect our happinessc: we find there was a day, when the Sonnes of God came to present themselves before the Lord, and Satan came also among them; and the wickedes eyes shall see him whom they have peirced; we see so much of God, ( in the way of our blisse ) as we enjoy. I know not how the eye in these spirituall objects, ( betwixt which and us there is a gracious relation ) hath a certaine kind of applicatory faculty, which in these materiall things it wanteth: O taste, and see ( faith the

the Psalmist ) how sweete the Lord is ; as if our sight were more inwardly apprehensive of heavenly pleasures, than our most sensible gustation : In these bodily objects , either there is no operation upon the sense , or , to no purpose ; The eye is never the warmer for seeing a fire a farre off, nor the colder for beholding yce : we are no whit the richer for seeing heapes of treasure , nor the fairer for viewing anothers beauty ; But such a powerfull, and glorious influence there is of God into our spirituall sensses , that we cannot see him by the eye of our faith here, and not be the happier ; we cannot

cannot see him above by the  
eye of our separated soules ,  
and not be perfectly glorious ;  
and the one of these doth ne-  
cessarily make way for the o-  
ther : for , what is grace here  
but glory begun ? and what is  
glory above , but grace perfect-  
ed ? Whosoever therfore here ,  
hath pitcht the eye of his faith  
upon the Invisible , doth but  
continue his prospect , when  
he comes to heaven : the place  
is changed , the object is the  
same ; the act more compleat :  
As then , we do ever look to  
have our eyes blessed with the  
perpetuall vision of God , in  
the highest heavens ; let us  
acquaint them before hand ,  
with

with the constant and continuall sight of him, in this vale of mortality.

SECT. XI.

NO sooner have our eyes  
beene thus lifted up above  
the hills, to the sight of the In-  
visible, than they must be in-  
stantly cast downe, and tur-  
ned inwards to see our owne  
wretchednesse; how weak and  
poore we are, how fraile, how  
vaine and momentany, how  
destitute of all good, how ob-  
noxious to all sinne, and mi-  
sery : Contrarieties make all  
things better discerned ; And  
surely however it be cōmonly

G            scene,

scene, that the neernesse of the object, is an hindrance to the sight, yet here, the more closely we behold our owne condition, the more clearly we shall discerne, and the more fully shall we be convinced of this unpleasing truth: It is not for us to look back (like the heires of some decayed house) at what we were; who ever was the better for a past happiness? Alas, what are we now? miserable dust and ashes, earth at the best, at the worst, hell; Our being is vanity, our substance corruption; our life is but a blast, our flesh wormes-meat, our beginning impotent, above all creatures, (even wormes

wormes can crawle forward, so soone as they are, so cannot we ; our continuance short, and troublesome ; our end grievous ; who can assure himselfe of one minute of time, of one dramme of contentment ? But, woe is me, other creatures are fraile too, none but man is sinfull ; our soule is not more excellent, than this tainture of it, is odious, and deadly; our composition laies us open to mortali-ty, but our sinnes exposes us to the eternall wrath of God, and the issue of it, eternall damnation : The grave waits for us, as men; hell, as sinners : Beasts compare with us in our being;

*The Remedy*

in our finning, Devils insult over us. And now, since the spring is foule, how can the streames be cleare? Alas, what act of ours is free from this wofull pollution? who eats, or drinks, or sleepes, or moves, or talks, or thinks, or heares, or prayes without it? Even hee that was blessed with the sight of the third heaven, as tyred with this clogge, could say,  
*O wretched man that I am, who shall deliver mee from this body of death?* Blessed Apostle, if thou wert so sensible of thy in-dwelling corruptions, who knew'st nothing by thy selfe, how must our hearts needs rend with shame, and sorrow,

sorrow, who are guilty of so many thousand transgressions, which our impotence can neither avoid, nor expiate? how justly do we fear God, since we have deserved to be under so deep a condemnation.

---

G3      OF

---

Ma  
Go



OF THE SIGHT  
and FEARE of the  
ALMIGHTY.

The Second Book.

SECT. I.

**H**us therefore when  
a man shall have  
stedfastly fixed his  
eyes upon the dread  
Majesty of an ever-present  
God , and upon the deplo-  
red

red wretchednesse of his own condition, hee shall bee in a meet capacity to receive this holy *Fearè*, wherof we treat: Neither indeed is it possible for him to see that all-glorious presence, and not presently thereupon find himselfe affected with a trembling kind of awfulnessse. Neither can hee look upon his owne vilenesse, without an humble and bashfull dejection of soule; But when he shall see both these at once, and compare his owne shamefull estate, with the dreadfull, incomprehensible Majestie of the great God; his owne impotence, with that almighty power; his owne sinfullnesse, with

with that infinite purity, and justice; his owne misery with the glory of that immense mercy, how can he choose but be wholly possessed with a devout shivering, and religious astonishment. The heart then thus tempered with the high thoughts of a God, and the humble conceits of our selves, is fit for the impression of this *Feare*, which is no other, than an awfull disposition of the soule to God: wherein there is a double stamp, or signature; the one, is an inward adoration of the Majesty seene and acknowledged; the other, a tender and filiall care of being secretly approved of God; and

and of avoyding the displeasure, and offence of that God whom we so adore. The first, is a continuall bowing the knees of our hearts to that great, and holy God; both inwardly blessing, and praising him in all his divine attributes; in his infinite power, wisedome, justice, mercy, and truth; and humbly submitting and resigning our selves wholly to his divine pleasure in all things; whether for his dispensing, or chastising.

S E C T. II.

S E C T. II.

ALL true adoration begins from within ; even the soule hath the same parts, and postures with the body : as therefore it hath eyes to see, so it hath a tongue to speak unto, and a knee to bend unto the Majesty of the Almighty : Shortly then, we shall inwardly adore the God of heaven, when our hearts are wrought to bee awfully affected to the acknowledgment, cheifly of his infinite Greatnesse, and infinite Goodnesse ; And this shall be best done, by the consideration of the effects of both :

both: Even in meaner matters, wee cannot attaine to the knowledge of things by their causes; but are glad to take up with this seconday information: how much more in the highest of all causes, .in whom there is nothing but transcendency, and infinitenesse? We shall therefore most feelingly adore the infinite greatnessse of God, upon representing unto our selves, the wonderfull work of his creation, and his infinite goodnessse, in the no lesse wonderfull work of our redemption: For (as the great Doctor of the Gentiles most divinely) the invisible things of God from the creation of the

the world are clearly seene,  
being understood by the  
things that are made; even his  
eternall power, and Godhead.  
Even so, O God, if we cannot  
see thee, we cannot but see the  
world, that thou hast made:  
and in that, wee see some  
glympses of thee: When wee  
behold some goodly pile of  
building, or some admirable  
picture, or some rarely-artifici-  
all engine, our first question  
uses to be, who made it? and  
we judge of, and admire the  
skill of the workman, by the  
excellent contrivance of the  
work; how can we do other-  
wise in this mighty and goodly  
frame of thy universe? Lord  
what

what a world is this of thine,  
which wee see? What a vast,  
what a beautifull fabrick is  
this, above and about us? Lo  
thou, that madest such an hea-  
ven; canst thou be otherthan  
infinitely glorious? O the  
power and wisdome of such  
a Creator! Every Starre is a  
world alone, the leaft of those  
globes of light, are farre grea-  
ter than this our whole inferi-  
our world, of earth and waters  
(which we think scarce mea-  
surable,) and what a world of  
these lightsome worlds haft  
thou marshalled together in  
that one firmament? and yet  
what roome haft thou left in  
that large contignation, for  
more?

more? so as the vacant space betwixt one Starre, and another, is more in extent than that which is filled: In how exact a regularity do these celestiall bodies move, ever since their first setting forth, without all variation of the time or place of their rising, or setting; without all change of their influences? In what point and minute *Adams* new created eyes saw them begin, and shut up their diurnall motions, we, his late posterity, upon that same day and in the same Climate find them still; How have they looked upon their spectators, in millions of changed generations, and are still where

where they were, looking still  
for more? But, above the rest,  
who can but be astonished at  
that constant miracle of na-  
ture, the glorious Sunne, by  
whose beames, all the higher  
and lower world is illumina-  
ted, and by whose sole benefit,  
we have use of our eyes? O  
God, what were the world  
without it, but a vast, and ful-  
len dungeon of confusion, and  
horror; and, with it, what a  
Theatcr of beauty and won-  
ders? what a sad season is our  
midnight, by reason of his  
farthest absence; and yet, even  
then, some glimpses of ema-  
nations, and remainders of  
that hidden light, diffuse them-  
selves

selfes thorow the aire, and forbid the darknesse to bee absolute. Oh what an hell were utter darknesse ; what a reviving and glorious spectacle it is, when the morning opens the curtaines of heaven, and shewes the rising Majesty of that great Ruler of the day, which too many eyes have seene with adoration ; never any saw, without wonder, and benediction : And if thy creature be such, what, oh, what art thou that hast made it ? As for that other faithfull witness in heaven, what a cleare and lasting testimony doth it give to all beholders, of thine omnipotence ? Alwayes, and

H yet

yet never changing? still uniforme in her constant variati-  
ons, still regular in the mul-  
tiplicity of her movings; and  
O God, what a traine doth that  
great Queene of Heaven (by  
thine appointment) draw after  
her? no lesse than this vast ele-  
ment of waters, so many thou-  
sand miles distant from her  
sphere? She moves in heaven,  
the sea followes her, in this in-  
ferior orb, and measures his  
paces by hers: How deep, how  
spacious, how restlesly turbu-  
lent is that liquid body? and  
how tamed and confined by  
thine Almightynesse? How just-  
ly didst thou expostulate with  
thy people of old, by thy Pro-  
phet

Ier. 5. 22.

phet Jeremy, Feare yee not mee,  
saith the Lord, will ye not trem-  
ble at my presence, which have  
placed the sand, for the bounds of  
the sea, by a perpetuall decree,  
that it cannot passe it; and though  
the waves thereof toss them-  
selves, yet they cannot preuale;  
though they rage, yet can they not  
pass over it? And what a stu-  
pendious work of omnipo-  
tence is it, that thou, O God,  
hast hanged up this huge globe  
of water and earth, in the midst  
of a yeelding aire, without  
any stay, or foundation, sayc  
shyne owne eternall decree?  
How wonderfull art thou in  
thy mighty winds; which,  
whence they come, and whi-

H 2      ther

ther they go, thou only knowest; in thy dreadfull thunders, and lightnings; in thy threatening Comets, and other fiery exhalations? With what marvellous variety of creatures hast thou peopled all these thy roomy elements; all of severall kinds, fashions, natures, dispositions, uscs; and yet all their innumerable motions, actions, events, are predetermimed and over-ruled by thine all-wise, and almighty providence! What man can but open his eyes, and see round about him these demonstrations of thy divine power, and wisedome, and not inwardly praise thee in thine excellent

great-

greatnesse? For my owne practise, I cannot find a better notion, wherby to work my heart to an inward adoration of God, than this; Thou that hast made all this great world, and guideſt, and governest it, and filleſt and comprehendest it, being thy ſelue infinite and incomprehensible: And I am ſure there can be no higher repreſentation of the divine greatnesſe unto our ſelves. Although withall, we may find enough at home: for what man that lookeſ no further than himſelfe, and ſeeſ the goodly frame of his body, erected and employed for the harbour of a ſpirituall, and immortall

H 3      immortall

*The Remedy*

mortall soule, can choose but  
say, I will praise thee, for I am  
fearefully, and wonderfully  
made.

## SECT. III.

Surely, could we forget all  
the rest of the world, it is  
enough to fetch us upon our  
knees, and to strike an holy awe  
into us, to think that in him we  
live, and move, and have our  
being. For, in these our parti-  
cular obligations, there is a  
mixed sense both of the great-  
nesse, and goodnessse of our  
God; which, as it manifestly  
showes it selfe in the wondrous  
work of our excellent creati-

on,

on, so most of all magnifies it selfe, in the exceedingly gratis work of our redemption: Great is thy mercy that thou mayst be feared, saith the sweet Singer of Israel; Lo, power doth riot more command this holy feare, than mercy doth; though both liete, meet togerther; for as there was infinite mercy mixed with power, in thus creating us; so also, there is a no lesse mighty power mixed with infinite mercy, in our redemption: What heart can but awfully adore thy souveraigne mercy, O blessed God, the Father of our Lord Iesus Christ, in sending thine only, and coequall Sonne, the

H 4              Sonne

*The Remedy*

Sonne of thy love, the Sonne  
of thine eternall essence, out  
of thy bosome, downe from  
the height of celestiall glory,  
into this vale of teares and  
death, to abase himselfe, in the  
susception of our nature, to  
clothe himselfe with the raggcs  
of our humanity, to endure  
temptacion, shame, death, for  
us? O blessed Iesu, the redee-  
mer of mankind, what soule  
can be capable of a sufficient  
adoration of thine inconceive-  
able mercy, in thy meane and  
despicable incarnation, in thy  
miserable, and toilsome life,  
in thy bloody agony, in thine  
ignominious and tormenting  
passion, in thy wofull sende-

of

of thy fathers wrath in our  
stead, and lastly, in thy bitter  
and painfull death? thou that  
knewest no sinne, west made  
sinne for us, thou that art om-  
nipotent, would'st die, and by  
thy death, hast victoriously tri-  
umphed over death, and hell.  
It is enough, O Sayour, it is  
more than enough, to ravish  
our hearts with love, and to  
bruise them with a loving  
feare. O blessed Spirit, the  
God of comfort, who but thou  
only can make our soules sen-  
sible of thy unspeakable mercy,  
in applying to us the wonder-  
full benefit of this our deare  
redemption, in the great work  
of our inchoate regeneration,  
in

Psal. 31.20.

in the mortifying of our evill and corrupt affections, in raising us to the life of grace, and preparing us for the life of glory? O God, if mercy be proper to attract feare, how must our hearts, in all these respects, needs be filled with all awfull regard unto thy divine boun-  
ty? Oh how great is the good-  
nesse that thou hast laid up for  
those that feare thee, even be-  
fore the sonnes of men!

## SECT. IV.

**N**ow we may not think this inward adoration of the greatness, & goodness of God to be one simple act, but that, which

which is sweetly compounded  
of the improvement of many  
holy affections: for there can-  
not but be love mixed with this  
feare; *The feare of the Lord is*  
*the beginning of love;* and this  
feare must be mixed with joy:  
*Rejoyce in him with trembling:*  
and this feare and joy, is still  
mixed with hope: *For in the*  
*feare of the Lord is strong confi-*  
*dence;* and *the eye of the Lord*  
*is upon them that feare him,* upon  
*them that hope in his mercy:* As  
therefore, we are wont to say  
that our bodies are not, neither  
can bee nourished with any  
simple ingredient; so may we  
truly say of our soules, that  
they neither receive any com-  
fort,

*Eccle.25.5.*

*Psal. 2.11.*

*Pro. 17.26.*

*Psal. 33.18.*

fort, or establishment, nor execute any powers of theirs, by any sole single affection; but require a gracious mixture for both. As that father said of obedience, we may truly say of grace, that it is all copulative. Neither may wee think, that one only impression of this holy feare, and inward adoration will serve the turne, to season all our following disposition, and carriage; but, here there must be a virtuall continuation thereof, in all the pro-<sup>way</sup>ever gresse of our lives; Our fort Schooles do here seasonably present distinguish of perpetuity, of our whether the second act, when him. all our severall motions and that actions

actions are so held on, as that there is no cessation, or intermission of their performance: (which wee cannot here expect) Or, of the first act, when there is an habit of this inward adoration, settled upon the heart so constantly, that it is never put off, by what ever occurrences; so as whatsoever we do, whatsoever we indeavou're, hath a secret relation but, hcreunto. And this second conti-way; we must attaine unto, if pro-ever we will aspire to any com- Our fort in the fruition of Gods mably presence here, upon earth, and , of our meet disposition towards when him. I have often thought of : and that deep, and serious question of

*The Remedy*

Mr. Samuel Burton  
Archdeacon of  
Gloucester.

of the late judicious, and honourable, Sir Fulke Greville, Lord Brook, (a man worthy of a fairer death, and everlasting memory) moved to a learned kinsman of mine, (much interested in that Noble man) who when he was discoursing of an incident matter, very considerable, was taken off with this quick interrogation, of that wise and noble person; *What is that to the Infinite?* as secretly implying, that all our thoughts and discourse must be reduced thither; and that they fail of their ends, if they be any other where terminated: It was a word well becoming the profound judgement,

ment, and quintessentiall notions of that rare, memorable Peere. And certainly so it is, if the cogitations and affecti-  
ons of our hearts be not direc-  
ted to the glory of that infi-  
nite God, both they are lost,  
and we in them.

SECT. V.

**R**eligious adoration begins in the heart, but rests not there; diffusing it selfe through the whole man, and command-  
ing all the powers of the soule, and all the parts of the body to comply in a reverent devotion: so that, as we feare  
the Lord whom wee serue,  
so

so wee serve the Lord with feare.

Where the heart stoopes, it cannot be, but the knees must bend, the eyes and hands must be lift up; and the whole body will strive to testifie the inward veneration ; as upon all occasions , so especially , when wee have to deale with the sacred affaires of God , and offer to present our selves to any of his immediate services : Our feare cannot bee smothered in our bosomes ; Every thing that pertaines to that infinite Majestie must carry from us due testifications of our awe ; his Name, his Word, his Services, his House, his Messengers : I

cannot

cannot allow the superstitious niceties of the Iewes, in the matters of God; yet I find in their practise, many things worthily irnitable; such as favour of the feare of their father *Isaac*, and such as justly shame our prophane carelesnesse.

There is no wise man but must needs mislike their curious scruples, concerning that ineffable name, the letters and syllables wherof, they held in such dreadfull respect, that they deemed it worthy of death, for any but sacred lips, and that, but in set times and places, to expresse it; as if the mention of it pierced the side of God, together with their

*The Remedy.*

Schichard  
de jure re-  
gio Hebr.

owne heart; And, if the name of God were written upon their flesh, that part might not bee touched either with water, or oyntment. But well may wee learne this point of wit, and grace from this first, (and, then, the only) people of God; not rashly, sleightly, regardlesly, to take the awfull name of God into our mouths, but to heare and speake it (when occasion is given) with all holinesse, and due veneration.

There are those that stumble at their adoration at the blessed name of Iesus, prescribed and practised by our Church; as unjustly conceiving, that wee put a superstitious holiness in the

the very sound, and syllabicall enunciation of the word; where-  
as, it is the person of that bles-  
sed Saviour, to whom, upon  
this occasion, our knees are  
bended. A gesture so far out  
of the just reach of Blame, that  
it seemed good to the wise-  
dome of the Church, to allot  
this reverent respect to all,  
whatsoever the names, whereby  
the Majesty of God, in the  
whole sacred Trinity, is signi-  
fied, and expressed to men, it  
were most meet to be accord-  
ingly exhibited unto them:  
And now, since it hath (without  
inhibition of the like regard  
to the rest) pitched upon that  
name, which intimating and

comprising in it the whole gracious work, and immediate author of our deare redemption, hath beene exposed to the reproach and opposition of the gain-saying world; We cannot (if we be not wanting to our filiall obedience) detrect our obseruance of so antient, and pious an institution. Never any contempt was dared to bee cast upon the glorious name of the Almighty, and absolute Deity, only the state of exinanition, subjected the Sonne of God to the scorne, and under-valuation of the world; Justly therefore hath our holy and gracious Mother thought fit, and ordained, upon

on that person and name, which seemed lesse honourable, and lay more open to affront, to bestow the more abundant honour: In the meane time, as shee is a professed encourager and an indulgent lover of all true devotion, shee cannot but be well pleased, with what soever expressions of reverence, we give to the divine Majesty, under whatsoever termes, uttered by our well advised, and well instructed tongues.

I have knowne, and honored, as most worthy a constant imitation, some devout persons, that never durst mention the name of God, in their ordinary communication, with-

out uncovering of their heads, or elevation of their hands, or some such other testimony of reverence.

And certainly, if the heart be so thoroughly possessed with a sad awe of that infinite Majesty, as it ought; the tongue dares not presume in a sudden unmannerliness to blurt out the dreadfull name of God; but shall both makeway for it, by a premised deliberation, and attend it with a reverent elocution. I am ashamed to think how farre we are surpass'd by heathenish piety; The ancient *Grecians* and amongst the rest, *Plato*, (as *Suidas* well observes,) when they would swear

Iweare by their *Jupiter*, out of the mecre dread, and reverence of his name, forbare to mention him: breaking off their oath, with a, *μάτιον*, as those that onely dare to owe the rest to their thoughts; And *Climas* the *Pythagorean*, out of this regard, would rather undergoe a mulct of three talents, than sware. Whiles the prophanemouthes of many Christians, make no difference in their appellation, betwenee their God, and their servant.

I 4. SIC<sup>T</sup>.

## SECT. VI.

**A**S the name, so the word of our maker challengeth an awfull regard from us, as a reflection of that feare wee owe to the omnipotent author of it. What worlds of nice caution have the masters of the Synagogue prescribed to their disciples, for their demeanour towards the book of the Law, of their God? No letter of it might be writ without a copy; no line of it without a rule; and the rule must be upon the back of the parchment; no parchment might bee employed to this scryice, but that which is made

made of the skinne of a cleane beast; no word might be written in a different colour; insomuch as when in the Pentateuch of Alexander the Great, the name of Iehovah, was (in pretence of honour) written in golden Characters, their great Rabbins cōdemned the whole volume to be obliterated, and defaced: No man might touch it, but with the right hand, and without a kiffe of reverence: No man might sit in the presence of it; No man might so much as spit before it; No man might carry it behind him; but lay it next to his heart, in his travell; No man might offer to read it, but in a cleane place;

No

Idem  
Schicardus de ju-  
re regio  
Hebreo-  
rum.

no man might sell it, though the copy were moth-eat, and himselfe halfe famished: And is the word of the everlasting God of lesse worth and authority, now, than it hath beeene? Or is there lesse cause of our reverence of those divine Ora-cles, than theirs? Certainly, if they were superstitiously scrupulous, it is not for us to be carelessly slovenly, and negle-ctive of that sacred Book, out of which wee shall once bee judged: Even that impure Alcoran of the Turkes is fur-bidden to bee touched by any but pure hands. It was not the least praise of Carlo Boromeo, the late Saint of Millaime, that hec  
would

would never read the divine Scripture, but upon his knees; and if we professe to beare no lesse inward honour to that sacred volume; why should we, how can wee think it free for us to entertaine it with an unmannery neglect?

SECT. VII.

AS to the name and word, so to the services of God must the efficacy of our holy feare bee diffused; and these, whether private or publick: If we pray, our awe will call us, either to a standing on our feet, as servants; or a bowing of our knees, as suppliants; or,

a pro-

*The Remedy*

Tὸν δὲ  
ἀρπαγὴν  
εἰς τοὺς  
θεοὺς; τὸ  
ἢ εὐχὴν  
αἴτην τοῦ  
βασιλέως.  
Plat. Apol.

a prostration on our faces, as dejected penitents; Neither when the heart is a Camell, can the body be an Elephant: What Prince would not scorne the rudenesse of a sitting petitioner? It was a just distinction of *Socrates* of old, that, to sacrifice, is to give to God; to pray, is to beg of God: And who is so liberall, as to cast away his almes upon a stout, and unreverent beggar? If we but attend Gods message in the mouth of his holy servants, whether read or preached, our feare will frame us to a reverent carriage of our bodies; so as our very outward deportment may really seeme to know speak

speak the words of the good Centurion; Now we are all here present before God, to beare all things that are commanded thee of God; we shall need no law to vaile our bonnets, save that in our owne breast. It was a great word that Simeon the sonne of *Satach*, said to the Iewish Prince, and Pricst, convented before their *Sanbedrin*; Thou standest not before us, but before him that said, Let the world be made, and it was made: did we think so, how durst wee sit in a bold fauinenesse (whiles that great Embassie is delivered) with our hats on our heads; as if we acknowledged no presence but of

Acts 10.33

Talm.

of our inferiors ; yea , (that which is a shame to say) those very apprentices , who dare not cover their heads at home, where their Master is alone ; yet, in Gods house, where they see him in a throng of his betters , waiting upon the ordinances of the God of heaven, think it free for them, equally, to put on , and to bee no lesse fellowes with their Master, than he is with his Maker : as if the place and service gave a publick priviledge to all commers , of a prophanie lawlesenesse : Surely, the same ground whereon the Apostle built his charge for the covering of the heads of the women , serves equally

equally for the uncovering the heads of the men; Because of the Angels; yea more, because of the God of the Angels; who by these visible Angels of his Church, speaks to us, and solicites our salvation. If we addresse our selves to the dreadfull mysteries of the blessed Sacrament of the body and bloud of our Lord Iesus, our feare will bend our knees in a meet reverence to that great and gracious Saviour, who is there lively represented, offered, given, sealed up to our soules; who at that heavenly Table, is, (as Saint Jerome truly) both the guest, and the banquet: Neither can the heart that

1 Cor. 11.

10.

Ipsæ can-  
viva & con-  
vivium. Ad  
Medibiam

that is seasoned with true piety, be afraid of too lowly a participation of the Lord of glory; but rather resolves, that he is not worthy of knees, who will not here bow them; for, who should command them, if not their Maker, if not their Redeemer? Away with the monsters of opinion, and practise, concerning this Sacrament: Christ Iesus is here really tendered unto us; and who can, who dares take him but on his knees? What posture can we use with our fellowes, if we sit with our God and Saviour? At our best, well may we say with the humble Centurion; *Lord we are not worthy thou shouldest come*

come under our roofe : but, if we prepare not both soules , and bodies , to receive him reverently , our sinfull rudenesse shall make us utterly uncapable of so blessed a presence .

S E C T . V I I I .

Neither doth our awfull regard reach onely to the actions of Gods service , but extends it selfe even to the very house , which is called by his name : the place where his honour dwelleth . For , as the presence of God gives an holinessse to what place soever he is pleased to shew himselfe in ; (as the Sunne carries an inseparable

*The Remedy*

Gen.31.53

Gen.28.17

parable light wherefover it goes ) so that holinesse calls for a meet veneration from us: It was a fit word for that good Patriarch, who sware by his fathers feate; which he spake of his *Betbel*; *How dreadfull is this place, this is none other, but the house of God: this is the gate of Heaven.* The severall distances, and distinctions that were obserued in the Temple of God , at *Hiersusalem*, are famously knowne: None might sit within the verge thereof, but the King ; all others, either stood, or kneeld. I have read of some sects of men so curiously scrupulous, that their Priests were not allowed to breath

breathe in their Temple, but were commanded ( whiles they went in to sweep the floore ) to hold their winde, ( like those that dive for sponges at Savns ) to the utmost length of time; and when they would vent their suppressed aire, and change it for new, to goe forth of the doores, and returne with a fresh supply. But, we are sure the *Ethiopian Christians* are so holily mannerly, that they doe not allow any man so much as to spit in their Churches; and if such a defilement happen, they cause it to be speedily clensed: What shall we then say of the common prophanenesse of those

K 2      carelesse

Rugianorum  
sacerdos non in-  
tra adem  
Dei sui ba-  
litum emit-  
tebatne,  
Or. Hof-  
pinian de  
argi. Fester.  
Malume-  
tus.

Zogo Za-  
baes refor-  
mation.

*The Remedy*

carclesse Christians, that make no distinction, betwixt their Church, and their barne; that care not to looke unto their foulefeet, when they come under this sacred roofe; that with equall irreverence stumble into Gods house, and their tavern; that can find no fitter place for their ambulatory, their bursc, their counting house; their sculcher? It is recorded of Saint *Swithine*, the (no lesse famous than humble) Bishop of *Winchester*, that when he died, he gave charge that his body should not in any case be buryed, within the Church; but be layd where his grave might be wet with raine, and open

Math.  
Westm.  
naft. 862.

open to weather & passengers; I suppose, as conceiving that sacred place too good for the repository of the best carcasses.

Surely, we cannot easily entertaine too venerable an opinion of the habitation of the Almighty: If our hearts have the honour to be the spirituall Temples of God , we shall gladly give all due honour to his materiall Temples : and doubtlesse in all experience , we shall so respect the house, as we are affected to theowner. It was the discipline and practise of the *Hetruscians*, from whom old *Rome* learned much of her skill in Auguries , and many mysteries of religion ,

K 3      that

that those deities whom they desired to harbour in their owne breasts, as *Vertue, Peace, Modesty*, should have Temples erected within their walls; but those, which were the Presidents of warres and combustions, or pleasures, and sensuallitic, (as *Mars, Venus, Vulcan*,) should take up with Temples without their walls: And even so it is, and will be ever with us; if we have an holy regard to the God of heaven, and adore him, as inhabiting our besomes, we cannot but give all faire and venerable respects to those houses, which he hath taken up for his own worship, and presence.

S E C T.

SECT. IX.

Neither, lastly, can Gods very Messengers (though partners of our owne infirmities) escape some sensible reflections of our feare: It was the rule of the Iewes, that the very Prince of th<sup>e</sup> people, if hee would consult Gods Oracle, out of reverence to that divine pectorall, must reverently stand before that Priest, who, at other times was bound to give lowly obedience to his Soveraigne Lord. What Great *Alexander* did to the Iewish high Priest, who knowes not? Neither hath the practises of

Vide Schi-  
cardum de  
jure regio  
Hebr.

the godly Emperours in the Christian Church, through all successions of Ages, favored of lesse regard: Even the late *Cesar Ferdinand* in the sight of our English, not long before his end, together with his Empresse, received an Episcopall benediction publickly, upon their knees. Away with that insolent pompe of kissing of toes, (which *Iustus Lipsius* justly called once, foule and servile) fit for a *Caligula*, or *Maximinus* the younger, or a *Dioclesian*; Away with the proud horsing on shoulders, or treading on necks, or the lackeying of Princes; It was a moderate word of Cardinall *Zabarelli*,

Lipſius,  
electorum  
lib. 2. tur-  
pem &  
ſervilem.

barell, concerning his great Master; So is he to be honoured, that he be not adored. Surely when religion was at the best, great Peeres thought it no scorne to kisse the venerable hands of their spirituall fathers; and did not grudge them eminent titles of honour. It was but a simple port that *Elijah* carryed in the world, who after that astonishing wonder of fetching downe fire and water from heaven, thought it no abasement to be *Ababs* lackey from *Carmel* to *Iezreel*; yet *Obadiab*, who was high Steward to the King of *Israel*, even that day, could fall on his face to him, and say, *Art thou that my*

Tract. de  
Schismate  
Innocentii  
septimi &  
Benedicti.

Paulin. in  
vita Sancti  
Ambrosii.

1 Kings  
18.46.

my Lord Eliab ? Not much greater was the state of those Christian Bishops, who began, now to breathe from the bloudy persecutions of the heathen Emperours ; yet , with what dearenesse did that gracious Constantine ( in whom this Iland is proud to challenge no small share ) kisse those scarres, which they had recei-  
ved for the name of Christ ? with what titles did he dignifie them ? as one that saw Christ in their faces , and meant in their persons to honour his Saviour : And indeed , there is so close , and indissoluble a relation betwixt Christ and his Messengers, that their mutuall interest

interest can never be severed. What Prince doth not hold himselfe concerned in the honors, or affronts that are done to his Ambassadors ? Those keyes which God hath committed to our hands, lock us so fast to him, that no power in earth, or hell, can separate us; but still that word must stand fast, in heaven : He that despiseth you, despiseth me: In vaine shall they therefore pretend to feare God, that contemne and disgrace their spirituall governors. There is a certain plant, which our Herbalists call (*berbam impiam*) or wicked Cudweed, whose younger branches still yeeld flowers to over-top the

Gerard  
pag. 643.

*The Remedy*

the elder; Such weeds grow too rife abroad ; It is an ill soyle that produceth them : I am sure, that where the heart is manured, and seasoned with a true feare of the Almighty, there cannot be but an awfull regard to our spirituall Pastors ; well are those two charges conjoyned, *Feare God, and honour his Preists.*

Eccl.7.33.

## S E C T. X.

Hitherto having consider'd that part of holy *Feare*, which ( consisting in an inward adoration of God ) expresseth it selfe in the awfull respects to his Name , Word ,  
Scr-

Services, House, Messengers; we descend to that other part, which consists in our humble subjection, and selfe-resignation to his good pleasure, in all things; whether to order, or correct: The suffering part is the harder. It was a gracious resolution of old Eli; *It is the Lord, let him doe whatsoeuer bee will;* Surely, that man, though he were but an ill Father, to his worse sonnes, yet he was a good sonne to his Father in heaven: for nothing but a true filiall awe could make the heart thus pliant; that represents our selves to us, as the clay, and our God to us, as the potter; and therefore shewes

us

1 Sam. 3.18

*The Remedy*

Lib. I.  
Conform.  
fruct. 12.

Binius, &c.

us how unjustly we should re-pine at any forme, or use, that is by his hand put upon us: I could envy that word which is said to have falle[n] from the mough of *Francis of Assise*, in his great extremity; I thank thee, O Lord God, for all my paine; and I beseech thee (if thou think good) to adde unto it, an hundred fold more. Neither was it much different from that, which I have read, as reported of Pope *Adrian*, but I am sure was spoken by a worthy divine, within my time and knowledge, of the University of *Cambridge*. (whose labours are of much note, and use in the Church of God)

Master

Master Perkins; who, when he lay in his last, and killing torment of the stone, hearing the by-standers to pray for a mitigation of his paine , willed them, not to pray for an ease of his complaint, but for an increase of his patience ; These speeches cannot proceed but from subdued, and meek, and mortified soules ; more intensive upon the glory of their Maker, than their owne peace and relaxation : And certainly, the heart thus seasoned, cannot but bee equally tempered to all conditions , as humbly acknowledging the same hand, both in good, & evill : And therefore, even lying in Phalaris his Bull

Hovv  
pleasant?

μάκα ιαν-  
ως.  
ιετόντος  
ιετί θια-  
ρηπας  
ιετος το  
χειροποτος  
ιετοντος  
ούτε αλλ  
αντη οιν-  
ουσινετο  
δε τον  
χειρας.  
Plat. Apol.  
&c.

Bull (as the Philosopher said of a wise man) will be able to say, *Quām suave?* Was it true of that heathen Martyr, Socrates, that, as in his lifetime he was not wont to change his countenance upon any alteration of events, so when he should come to drink his *Hemlock*, as Plato reports it, no difference could be descried, either in his hand or face; no paleness in his face, no trembling in his hand, but a stedfast and fearless taking of that fatall cup, as if it differed not from the wine of his meals? Even this resolution was no other, than an effect of the acknowledgment of that one God,

God for which he suffered; If so, I cannot lesse magnifie that man for his temper, than the Oracle did for his wisdome: but I can doe no lesse than blesse, and admire the known courage, and patience of those Christian Martyrs, who out of a loving feare of him, that onely can save, and cast both bodies and soules in hell, despised shame, paine, death, and manfully insulted upon their persecutors? Blessed *Ignatius* could professe to challenge and provoke the furious *Lyons*, to his dilaniation. Blessed *Cyprian* could pray that the Tyrant would not repent of the purpose of dooming him to death;

*The Remedy*

death ; and that other holy Bishop, when his hand was threatned to be cut off, could say, *Seca ambas*, Cut of both : It is not for me to transcribe volumes of Martyrologies. All that holy army of conque-ring Saints began their victo-ries in an humble awc of him, whose they were ; and cheer-fully triumphed over irons, and racks, and gibbets, and wheeles, and fires, out of a meek and obedient submiss-ion to the will and call of their ever-blessed God, and most deare Redeemer ; In so much as Saint Chrysostome professes to find patterns and parallels, bound for himself in all varieties of

tor.

tormenrs, and whatsoever severall formes of execution : And the blessed Apostle hath left us a red Calender of these constant witnesses of God ; whose memory is still on earth, their Crowne in heaven.

H. b. 7.1.  
36,37,38.

Neither is it thus only in the undaunted sufferings for the causes of God ; but our awe subjects us also to the good will of God, in all whatsoever changes of estate. Do I smart with afflictions ? *I will beare the indignation of the Lord, because I have sinned against him.* I held my peace because thou Lord hast done it. Do I abound in blessings ? *Who am I, O Lord God, and what is my fathers*

Mich. 7.9.

1 Sam. 7.18

L 2      fathers

## The Remedie

fathers house, that thou hast brought me hitherto: In both I have learned in what condition soever I am, to bee therewith content.

### S E C T. XI.

**T**Hus do we bow the knee of our hearts to God, in our adoration of his Majesty, both in duely magnifying his greatness and goodness; and in our humble submission to his holy, and gratiouse pleasure, there remaines that other signature of our awfull disposition, which consists in a tender and child-like care, both of his secret approbation of us, and

of our avoydace of his displeasure; and our offence towards him; these two part not asunder, for, he that desires to be approved, would be loath to displease.

The heart that is rightly affected to God, is ambitious, above all things, under heaven, of the secret allowance of the Almighty; and therefore is carefull to passe a continuall, and exact inquisition upon all his thoughts, much more upon his actions, what acceptation, or censure they find above; like as some timorous child upon every stitch, that she takes in her first Sampler, lookes tremblingly in the face

*The Remedy*

Error  
Tho. Aqui.  
Quodlib.  
art. 20. Ho-  
spit. in no-  
tis ad regul.  
Benedicti.

of her Mistresse, to see how she likes it ; as well knowing that the Law of God was not given us (as some have said of *Benedict's rule*) only to profess, but to performe ; and that accordingly the conscience shall find either peace or tumult. As we are wont therefore, to say of the *Dove*, that at the picking up of every graine, she casts her eyes up to heaven, so will our godly feare teach us to do, after all our speeches and actions : For which cause it will be necessary to exercise our hearts with very frequent (if not continual) ejaculations ; I remember the story tells us of that famous

Io. Cap-  
grave.

*rib*

Patricius.

Irish Saint (of whom there are many monuments in these westernie parts) that hee was wont to signe himselfe no lesse than an hundred times in an houre: Away with all superstition; although Cardinall Bellarmine tells us (not improbably) that in the practise of those ancient Christians, their crossing was no other than a silent kind of invocation of that Saviour, who was crucified for us; Surely I should envy any man that hath the leisure, and grace, to lift up his heart thus often, to his God; let the glance bee never so short: neither can such a one choose, but be full of religious

L 4      feare:

In one of  
his prefa-  
ces to his  
controver-  
sie.

*The Remedy*

feare: I like not the fashion of the *Euchites*, that were all prayer, and no practise, but the mixture of these holy elevations of the soule, with all our actions, with all recreations, is so good and laudable, that whosoever is most frequent in it, shall passe with me for most devout, and most conversant in heaven.

But the most proper and pregnant proofe of this Fear of God, is the feare of offending God; in which regard is perfectly filiall; The good child is afraid of displeasing his father, though he were sure not to be beaten; whereas, the slave is only afraid of stripe.

īps. 38  
Ado. īps. 38.  
g. adōs.  
Plat. Eu-  
thyphr.

not of displeasure: Out of this deare awe to his father in heauen, the truly regenerate trembles to be but tempted; and yet resolves not to yeild to any assault; whether proffers of favour, or violence of battery, all is one: The obfirmed soule will hold out, and scornes so much as to looke of what colour the flagge is; as having learned to bee no lesse affraid of sin, than of hell: and if the option were given him, whether hee would rather sinne without punishment; or bee punished without sinne, the choyce would not be difficult; any torment were more easie than the conscience of a divine displea-

Gen.39.9.

displeasure. It was good Iosephs just question. *How shall I do this great wickednesse and sinne against God?* Lo it is the sinne that he sticks at, not the judgement; as one that would have feared the offence, if there had beene no hell: But, if it fall out that the renewed perlon (as it is incident to the most dutifull children of God) bee, through a violent temptation, and his owne infirmity, mis-carried into a knowne sinne, how much warme water doth it cost him, ere hee can recover his wonted state? what anxiety, what strife, what torture, what selfe-revenge, what ejaculations and complaints, what

Job 7.19.

what unrepining subjection to  
the rod? *I have sinned, what  
shall I do to thee, O thou preser-  
ver of men;* So I have seene a  
good natur'd child, that even  
after a sharp whipping, could  
not be quieted till hee had  
obtained the pardon, and even-  
ned the browes of a frowning  
parent.

And now, ( as it is with lit-  
tle ones , that have taken a  
knock with a late fall ) the  
good man walkes hereafter  
with so much the more wary  
foot; and is the more feareful-  
ly jealous of his owne infirmi-  
ty, and finding in himselfe but  
the very inclinations towards  
the first motions of evill , he is  
care-

Benedict.  
reg. cap. 4.

carefull, according to that wholome rule of a strict Volary, (*Cogitationes malas mox ad Christum allidere,*) instantly to dash his new borne evill thoughts against the rocke Christ. And henceforth, out of a suspition of the danger of excesse, he dares not go to the further end of his tether, but in a wise and safe rigour, abridges himself of some part of that scope, which he might be allowed to take, and will stint himselfe rather than lash out; indeed, right reason teacheth us to keep aloofe from offending that power which wee adore: The ancient *Almaines* holding their rivers for gods, durst

Marr.  
Dorza.  
Sab. post  
deminic. 4  
Quadrag

durst not wash their faces with those waters, lest they should violate those deities: And the Iewes were taught not to dare to come neere an Idolatrous grove, though the way were never so direct and commodious. No wise man however hee might have firme footing upon the edge of some high rocky promontory, will ven-  
ture to walk within some paces of that downfall; but much more will his sense and judge-  
ment teach him to refraine from casting himselfe head-  
long (like that desperate Barba-  
rian in *Xenophon*) from that steep precipice; The feare of God therefore is a strong re-  
tentive

Xenoph.  
de exped.  
Cyn.

Gen.20.11

tentive from sinne ; neither can possibly consist ( in what-soever soule ) with a resolution to offend ; As then the father of the faithfull when he came into *Gerar*, a *Philistim* City, could strongly argue that those heathens would refraine from no wickednesse, because the fearc of God was not in that place; so, we may no lesse irrefragably inferrc, where we see a trade of prevalent wickednesse, there can be no feare of God : Wo is me, what shall I say of this last age, but the same that I must say of mine owne? As this decrepit body, therefore, by reason of the un-equall temper of humors, and the

the defect of radicall moysture  
and heat, cannot but be a sever  
of all diseases; So it is, so it will  
be with the decayed old age  
of this great body of the  
world, through want of the  
feare of the ever-living God;  
*Rivers of waters O God shall run  
downe mine eyes because men keep  
not thy law.* But what do I sug-  
gest to the obdured hearts of  
wilfull sinners, the sweet and  
gracious remedies of a loving  
feare? This preservative is for  
children; sturdy rebels must  
expect other receits: A frown  
is an heavy punishment to a  
dutifull sonne, scourges and  
scorpions are but enough for  
a rebellious vassall. I must lay  
before

Psal 119.  
136.

<sup>2 Thes 1.8</sup>

before such , an hell of vengeance; and shew them the horrible Topheth prepared of old, even that bottomlesse pit of perdition ; and tell them of rivers of brimstone, of a worm ever gnawing , of everlasting burnings , of weeping , wailing , and gnashing , when the terrible Judge of the world shall come in flaming fire rending vengeance to them that know not God , and obey him not ; And certainly, if the sinner had not an Infidell in his bosome, the expectation of so direfull a condition, to be inflicted and continued upon him , unto all eternity, without possibility of any intermission,

mission, or of any remission; were enough to make him run made with feare; only unbelife keeps him from a franticke despaire, and a sudden leap into his hell. And if the custome and deccit of sinne have wrought an utter senselesnesse in those brawny hearts, I must leave them over to the wofull sense of what they will not feare, yea to the too late feare of what they shall not bee able either to beare, or avoid. Certainly the time will come, when they shall be swallowed up with a dreadfull confusion, and shall no more be able not to feare, than not to bee; Oftentimes

M even

even in the midst of all their secure jollity , God writes bitter things against them , such as make their knees to knock together , their lips to tremble , their teeth to chatter , their hands to shake , their hearts to fail within them , for the anguish of their soules ; Were they as insensate as the earth it selfe , Touch the mountaints and they shall smoke , saith the Psalmist ; The mountaints saw thee , and they trembled , saith Habbacuc : But if their feast be respited , it is little for their case , it doth but more forbear a little that it may overwhelm them at once for ever ; Woe is mee for them ; In how heavy and deplorable

Haba. 3.  
10.

case are they and feede it not ?  
They lie under the fierce wrath  
of the Almighty , and com-  
plaine of nothing but case.  
*The mountains quake at him, and  
the hills melt, and the earth is  
burnt at his presence ; Who can  
stand before his indignation ? and  
who can abide in the fiercenesse of  
his anger ? his fury is poured out  
like fire, and the rockes are thrown  
downe by him,* saith the Prophet  
Nahum . Yet, oh, what a griefe  
it is to see, that so dreadfull a  
power should carry away no  
more feare from us wretched  
men ; yea even from those that  
are ready to feare where no  
feare is ? Paines of body ,  
townes of the great, restraint

Nahum.1.  
5.6.

of liberty, losse of goods, who is it that feares not? But, alas, to avoid these, men feare not to venture upon the displeasure of him whose anger is death, and who is able to cast body and soule into hell fire: So wee have seene fond children, that to avoid a bug-beare have runne into fire, or water: So we have seen a starting jade, that suddenly flying from a shadow, hath cast himselfe into a ditch; We can but mourne in secret for those that have no teares to spend upon themselves, and tremble for them that will needs gnash. If those that are hilthy, will be silthy still; If secure men will

set

set up a trade of sinning ; e-  
very good heart will take up  
Nebemias resolution : But so  
did not I, because of the feare  
of the Lord ; and the practice  
of holy Habacuc : I trembled  
in my selfe, that I might rest in  
the day of trouble : It is wise Solo-  
mons good experiment, (which  
hee loved to repeat,) By the  
faire of the Lord men depart  
from evill : for they say one to  
another, (as the Tremelian ver-  
sion hath it, in Malachy) The  
Lord hearkeneth and beareth,  
and how dare they, how can  
they do amiss in that pre-  
sence ? For as the Saints say,  
after the Song of Moses, and  
the Song of the Lambe ; Great

Neh. 5. 19

Hab. 3. 16.

Prov. 16. 6.  
Prov. 3. 7.

Mal. 3. 16.

Revel. 15.  
3.4.

and marvellous are thy works,  
Lord God Almighty: Just and true  
are thy wages, thou King of  
Saints; who shall not feare thee,  
and glorifie thy Name? for thou  
only art holy.

**S**ecundum ad hanc statim etiam ex iis  
quod dicitur in libro **XII**, quod dicitur  
deinde, promittit deo hominibus

**S**hortly then, that wee may  
put these two together,  
(which are not willing to be  
severed:) Whosoever is duebly  
affected with a true filiall feare  
of the Almighty, cannot by  
alluremente be drawne to doe  
that which may offend so  
sweet a mercy: cannot by any  
difficulties bee discouraged  
from doing that which may  
and bec

bee pleasing to so gracious a  
majesty : The Magistrate that  
feares God, dares not, cannot  
be partiall to any wickednesse;  
dares not, cannot bee harsh  
to innocencie; managing that  
sword wherewith hee is in-  
trusted, so as God himselfe,  
if he were upon earth, would  
doe it, for the glory of his owne  
just mercies. The Messenger  
of God that feares him, on  
whose errand hee goes, dares  
not, cannot either smother his  
message, or exceed it: he will,  
he must lift up his voice like a  
trumpet, and tell Israel of her  
sinnes, and Iudah of her trans-  
gressions ; not fearing faces,  
nor sparing offences.<sup>103</sup> The

M 4                    ordi-

ordinary Christian that feares God, dares not cannot, but make conscience of all his wayes; he dares not defraud or lie for an advantage, he dares not sware falsely for a world, hee dares not prostitute his body to whatsoever filthiness, he dares not oppresse his inferiours, he dares not turn away his owne face from the poore, much lesse dares he grind theirs. In one word, he dares rather dy than sinne; And contrarily, what blockes soever danire layes in his way, (since his God calls him forth to this combat,) he cannot but bid battell to his owne rebellious corruptions, and offer a deadly

deadly violence to his evill and corrupt affections ; and enter the lists with all the powers of darknesse, resisting unto bloud, and willingly bleeding, that he may overcome : Who now would not be in love with this feare ? *O feare the Lord yee bis Saints, bee that feares him shall lacke nothing ; The Sunne of righteousness shall arise unto him with healing in his wings ; In the meane time, the secret of the Lord is with him ; The Angells of the Lord are ever about him ; His soule shall dwell at ease here below ; and above salvation is neare unto him ; yea, he is already feoffed of life and glory.*

Psal.34.9.

Mal.4.2.

Psal.25.14.

Psal.34.1.

Psal.25.13

Psal.85.10

Psal.19.25

S E C T.

## SECT. XIII.

Now, as some carefull Pilot,  
that takes upon him to direct a difficult sea-passage,  
which his long and wary observation hath discovered, doth  
not content himselfe to steere a right course, in his owne ves-  
sell, and to shew the eminent sea-markes a farre off, but tells  
withall, what rocks, or shelves lie on either side of the chan-  
nell, which, upon the least de-  
viation, may indanger the pas-  
sengers; So must we do, here;  
Having therefore sufficiently  
declared wherein this feare of  
God consisteth, what it requi-  
reth

ruth of us, and how it is acted, and expressed by us; it remay-  
neth, that we touch at those ex-  
tremes, which on both sides  
must bee carefully avoyded; These are, Security, and Pre-  
sumption on the one hand; on  
the other, Vicious feare. It was  
the word of the wise man, yea,  
rather of God, by him, *Happy*  
*is the man that feareth alway;*  
*but he that hardneth his heart, shall*  
*fall into mischiefe;* Lo an obdu-  
red security is proposed to  
feare, both in the nature and  
issue of it: Feare intencates the  
heart, triaking it fit for all graci-  
ous impreffions; security har-  
dens it, and renders it unca-  
pable of good: feare ends in  
happinesse,

Prov. 28.  
14.

happinesse, security in an evitable mischiefe ; And thcse two ( though contraries, yet ) arise from the same cause contrarily applyed : Like as the same Sunne hardens the clay, and softens the wax ; it is heat that doth both ; causing drynesse in the one, and a dissolution in the other : Even so the same beames of divine mercy melt the good heart into an holy feare, ( Great is thy mercy that thou mayst be feared ) and harden the wicked heart in a state of security ; For , upon the goodness of God to men, both in giving and forgiving, do men grow securely evill, and rebellious to their God , as bein

ap

apt to say; *I haue sinned, and what  
barme haib happened unto mee?*  
saith Sirasides: Lo even forbear-  
rance obdureth, Because sentence  
against an evill work, is not exe-  
cuted speedily, therefore the heart  
of the sonnes of men is fully set  
in them to do evill: How much  
more do the riches of Gods  
goodnes which are the hottest  
beams of that Sun, when they  
beat directly upon our heads?  
*The ease of the simple shall slay  
them, and the prosperity of fooles  
shall destroy them,* saith Salomon;  
Our philosophy tells us, that  
an extreme heat shuts up those  
pores, which a moderate open-  
eth; It was a fore word of Saint  
Ambrose; that no man can at  
once

Eccl. 5.  
4.

Eccles. 8.  
11.

Rom. 2.4.

Prov. 1.32.

Nemo po-  
test am-  
plieati Dei  
gratiam  
hunc &  
seculi.  
Ambrus,  
lib. 4.  
Epist. 39.

Aegidius.  
lib. Con-  
form. &c.  
conform. 8

Prov. 30.  
9.

Tit. Livi-  
us,

once embrace Gods favour,  
and the worlde: Neither can I  
disallow that observation of a  
rigorous Votary; that the Di-  
vells of consolacion (as he calls  
them) are more subtle, and  
more pernicious, than those of  
tribulation; Not so much per-  
haps in their own nature, as for  
the party they find in our own  
breasts: The wise man could  
say; *Let f bee full and deny thee,  
and aske, who is the Lord?* Even  
very heathens have becone thus  
jealously conscious of their  
owne disposition; So as Camil-  
lus when upon ten yeeres siego  
he had taken the wealthy city  
Veies, could pray for some mis-  
hap to befall himselfe, and

*Rome,*

Rome, to temper so great an happinesse. This is that which *Gregory the great*, upon his exaltation to that papall honour, doth so much complaine of, in himselfe : that his inward fall was no lesse than his outward raysing ; and that his dull heart was almost grown stupid, with those temporall occasions: And surely, so it will be , if there be not a strong grace within us, to season our prosperity.

That which the Historian observed in the course of the world, that abundance begets delicacy and animosity ; that againe, quarrells and vastation of waite ; and from thence growes

Torpes  
ignava  
mens, &  
circumla-  
trantibus  
curis tem-  
poralibus  
cum pene  
ad stupro-  
rem dedu-  
cta &c.  
Greg.  
Epist. l.7.  
127.

Trifarius  
serum cur-  
sus, Abun-  
dantiz,  
Indigen-  
tiz, Tem-  
perantiz ;  
ex abun-  
dantia ani-  
moptatas  
&c. Fasie.  
temp. in  
An. 1404.

growes poverty ; is no lesse true in the particular state of the soule ; If we be rich and high fed, we grow wanton, and stomachfull, and apt to make warre with heaven, till we be taken down againe with affliction : Thereupon , it is that the wise and holy God , hath found it still needfull to sauce our contentments with some mixtures of sorrow ; and to proclaime the Iubile of our mirth and freedome, upon the sad day of expiation : The man after Gods owne heart could say , *In my prosperity I said, I shall never be moved ; but the next yee heare is, Thou didst bide thy face, and I was troubled;* and

and this trouble he professes to have beeene for his good; without these meet temperaments, worldly hearts runne wilde, and can say with the scornfull men, that rule in *Ierusalem*; *We have made a covenant with death, and with hell are wee at agreement*; *when the overflowing scourge shall passe thorow*, it shall not come to us, for *we have made lies our refuge, and under falsehood have wee bid our selves*: yea in a stout insolence, as the Prophet *Ieremy* expresses it; *They belie the Lord, and say, it is not be*; *neither shall evill come upon us*; *neither shall we see sword, or famine*. Neither yet is it only the abuse of

N Gods

Ezay. 13.  
15.

Ier. 5. 12.

Gods long suffering and boun-  
ty that produceth this ill habit  
of security , and hard-hearted-  
nesse ; but especially , a cu-  
stome of sinning : Oft treading  
hardens the path ; the hand  
that was at the first soft, and  
tender , after it hath beene in-  
ured to worke, growes braw-  
ned , and impenetrable. Wee  
have heard of Virgins, which  
at the first, seemed modest ;  
blushing at the motions of an  
honest love ; who being once  
corrupt, and debauched, have  
grown flexible to easie intrea-  
ties unto unchastity, and from  
thence, boldly lascivious, so as  
to solicit others , so as to pro-  
stitute themselves to all com-  
mers,

mers, yea (as our *Casuists* complain of some Spanish Stewes) to an unnaturall filthinesse. That which our *Canonists* say, in an other kind, is too true here, Custome can give a Jurisdiction; neither is there any stronger law than it: The continued use then of any known sinne, be it never so small, gives (as *Gersons* phrase is) a strong habituation; and, though it be a true rule, that habits do only incline, not compell; yet the inclination that is wrought by them, is so forceable, that it differs little from violent: Surely so powrefull is the habit of sinne, bred by ordinary practise, as that it takes away

N 2      the

Martin.  
Vivaldus  
in Candela-  
bro.  
in Cap. de  
Confess.

Vivald. 4.  
parte in  
30.

Habitus  
inclinant,  
non co-  
gunt.

the very sense of sinning; so as the offender now knowes not that he doth the very act of some evill; much lesse that he sinnes, and offendes in doing it; and now the heart is all turned dead flesh, whether too good, or ill: there is not then a more dangerous condition incident into the soule of man, than this of security; it bars us of the capacity of any good, that may be wrought upon us, it exposes us to the successe of all temptations, it drawes downe the heaviest of Gods judgements upon our heads; it defies justice, it rejects mercy, it makes the heart Gods Anvile, (which the harder it is struck, the more reboundes

bounds the blow) but the devills featherbed , wherein hee sinkes, and lyes soft, at free ease ; neither would that evill spirit wish for any more pleasing repose ; it flatters the soule with an impossible impunity , it shifts off necessary vengeance : Lastly , whiles other dispositions do but yeild to an hell , this invites it . By how much more woffull it is , by so much more carefull must we be to avoid it .

N 3      S E C T .

## SECT. XIV.

If we care for our souls then, we shall zealously apply our selves to prevent this hellish evill; which shall bee done, if wee shall constantly use all meanes to keepe the heart tender; whereof the first is, Frequent meditation upon the judgements of God, attending sinnes: it is the Apostles owne prescript; *Let us have grace, whereby we may serve God acceptably, with reverence and godly feare; For our God is a consuming fire.* Could wee but stoop downe a little, and looke into hell, wee should never come thi-

thither ; the apprehension of those torments would be sure to keep us from sinning , and and impenitence ; It is a true observation of *Cyrill*, that the want of beleefe is guilty of all our obdurednesse ; for should it be told thee, (saith that Father) that a secular Judge intends to doome thee to bee burned alive to morrow, how busily wouldest thou employ the remaining time to prevent the judgement ? how eagerly wouldest thou runne about, how submissively and importunately wouldest thou sue, and implore beg for pardon , how readily wouldest thou poure out thy mony to those friends , that

N 4              how

Cyr. in  
Lev.lib.9

should purchase it ? and why wouldest thou do all this , but because thou doubtest not of the truth of the report ? Were our hearts no lesse convinced of the designation of an everlasting burning to the rebellious and impenitent, could we lesse bestirre our selves ? To this purpose also it will much conduce that we meditate often of our owne frailty and momentanynesse; no evill can fasten upon the soule of that man , that hath death ever before his eyes ; That father said well , he easily contemnes all things that thinks to die every day ; The servant that said, my master deferres his comming,

was

was he that revelled in the house, and beat his fellowes; he durst not have done it, if he had scene his master at the doore: No whit lesse prevalent a remedy of security is a firme resolution of the soule to repell the first motions to what soever sinne, whose nature (as experience tells us) is to gather strength by continuance; commonly all onsets are weakest in their beginnings, and are then most easily, and safely resisted: Custome can never grow where no action will be admitted to make a precedent: It is well observed by that learned Chancellour of *Paris*, that some filthy and blasphemous cogi-

Cogitati-  
ones fa-  
dæ, blas-  
phemæ,  
noxiæ,  
potius  
vincuntur:  
contem-  
nendo,  
quam re-  
sponden-  
do. Gerf.  
depre-  
cept. Theolog.

cogitations are better overcome by contemning them, than by answering them ; If either way they bee repulsed, the heart is safe from security : But, thirdly, if we have bee[n] so farre overtaken as to give way to the perpetration of evill, our care must be to work our hearts to a speedy renovation by repentance ; If sinne have seized upon the soule, it may not settle there ; this is that which will else work a palpable indisposition : Let a knife be wet with the strongest *aqua fortis*, and presently wipt dry againe, the metall is yet smooth, and bewrayeth no change ; but, if that moist fire be

bee suffered to rest upon it a while , it eates into the blade , and leaves behind , some deep notes of corrosion ; It is delay in these cases that breeds the utmost danger ; Let a candle that is casually put out , be speedily rekindled at the next flame , neither is the scent offended , nor the wick unapt to be strait-way re-inlightned ; stay but a while , the whole roome complaines of the noysome smell , and it will cost perhaps much puffing , and dipping in ashes , ere it can recover the lost light . That which *Salomon* advises in matter of suretiship , we must do in the case of our sinne ; speedily extricate

*The Remedy*

tricate our selves, and give no sleep to our eyes till we bee freed from so dangerous an engagement. Moreover, unto these, it must bee our maine care, not to give any check to the conscience, upon whatsoeuer occasions : That power hath as a keene so a tender edge, and easie to be rebated ; when that dictates to a man some duty, or the refraining of some doubtfull action, he that disobeys it, makes way for an induration ; for when that faculty hath once received a discouragement , it will not be apt to controule us in evill; but growes into a careless neglect of what we do , or omit; and so

so declines to an utter senselessness; As therefore wee must bee carefull to have our consciences duly regulated by the infallible word of God, so must wee be no lesse carefull still, to follow the guidance of our conscience, in all our wayes: And that all these things may be performed with effect, we must bee sure that wee do constantly observe all our set exercises of piety, hearing, reading, receiving the blessed Sacrament, prayer, and especially, strict selfe examination, whereby wee may come to espy our first failings, and correct our very propensions to evill: One said well, that nature,

Gers. ser.  
de Domin.  
Evangel.  
Plus ab-  
horret  
gratia otio-  
rum, quam  
natura  
vacuum.

αἰτιοῖς  
ἀργεῖσιν  
τοῖς φιλο-  
καλοῖς εἰ-  
σιν ἀδηματικοῖς.  
Arist. Eth.  
lib. 1.

tute doth not more abhorre vacuity than grace doth idlenessse: now all these, if they seeme harsh and tedious to corrupt nature; yet to the renewed heart (familiarly conversant in them) nothing is more pleasing, and cordiall. The Philosopher could say, and find, that vertuous actions are delightfull to well disposed minds; in so much as it is defined for the surest argument of a good habit fully acquired, that wee find contentment and delectation in good performances.

Lastly, because ill used prosperity is apt to obdure the heart, we must be sure to settle

de in our selves a right estimation of all these worldly things; which indeed, are, as they are taken: I may well say of riches, as the Lewish Rabbins had wont to say of their *Cabala*; with a good heart, they are good; otherwise they are no better than the Mammon of iniquity: and indeed, worse than want; but at their best, they are such, as are utterly unable to yeeld true contentment to the soule; they are good for use, ill for fruition; they are for the hand to employ, not for the heart to set up his rest in: hereupon it is, that the holiest men have still both inclined and perswaded to their con-

Bene habet quod  
moestant te omnia  
quz cer-  
nis, utique  
temporalis-  
& morta-  
lia, &c.  
Gers. epist.  
ad Card.  
Camra-  
ccns.

Ep. 14, ad  
Gilbertum  
Londini.

Ber. Specul.  
Monacho-  
rum.

Lib. Con-  
formitat:  
Conform.  
8.

contempt: That great master of meditation applauded it in his friend, the Cardinal of *Cambray*, as the happiest condition; that all these earthly and temporall things which his eye beheld, were tedious unto him; And Saint *Bernard* magnifies in this name his deare acquaintance, *Gilbert*, Bishop of *London*, that even in that state, he would live poore; and the same Father would have his Monke to take most joy, and think himselfe then wel-commest, when the courtest fare was set before him; answerable whereunto (but beyond it was the dict of *Valentine* a rigorous Votary, who for

ten

ten yecars together, would eat nothing but bread dipt in water, wherein wormwood was steept; And of that other his fellow, who steept his bread in lye, that he might eat ashes with the Prophet.

Not to runne into extremitie, it is sure and necessary counsell which the Psalmist gives us to resolve; *If riches increase, not to set our hearts upon them*, to account them no other than as good helps, and needfull impediments; and all worldly contentments such, as are not worthy to take us up: It was a question moved to the founder of some strict devotio-  
nists, whether they might

Psal. 62.  
10.

O

laugh

Si ex toto  
cordi tri-  
dere non  
licet?  
R. sp. ne-  
gative  
Reg. Beno-  
dici. c. 32.

laugh with all their heart, and it is answered negatively; *Non licet*: And the devout Gover-  
nour of the votaries of *Clareval*, could give charge to his religi-  
ous; *Non debet totus manducare*: and it is reported by the writer  
of his life, if he heard any of  
his Dörter snorting in his  
sleep, he would chide that  
man, as sleeping carnally, and  
secularly. Surely the world is,  
and should be the same to  
them and us, who have no  
lesse ingaged our selves to a  
professed hostility unto all the  
vanities thereof; and have no  
more hearty share in the  
pomp, and pleasures of it,  
than the most reclused *Anacho-*  
*rets*:

rets: At the best, this earth can be no other than our vally of teares, and region of our pilgrimage. Our *Giraldus Cambrensis* tells us that his Saint *Brendan*, upon long and wcarisome travell, at last went so farre, as to come to the sight of the earthly *Paradise*: They may, that list, believe it, but sure I am; Never any mortall eye (since the Angell brandished his sword there,) could find ought worthy the name of a *Paradise*, in this inferiour world; here is Purgatory enough, and perhaps, some hell above ground: But if, as *Ortelius* of late held, that all the whole earth was, at the fist,

Giftald.  
Cambr.  
prefat. ad  
tract. de  
mirac.

Abrah.  
Ortel.  
In the  
Geograph.  
Ego vero  
paradisum  
ubique su-  
isse puto,  
nempe  
ante A-  
dam Isp-  
sum, &  
non locum  
significa-  
re, sed loci  
naturam  
& qualita-  
tem.

*Paradise*, any man shall now think that any part of it is so still, I shall pity him; and think him worthy the pleasure of these earthly torments: For us, if we would have our soules safe, wee must learn with the blessed Apostle, so to use the world, as if we used it not, and strive to attaine to the equable temper of that holy man, whose face was neither darkned with sorrow nor smoothed with laughter, as well knowing, that what affection soever the world wins of us, is lost unto God. Thus, if wee shall keep our selves carefully from the trade of sinne, and from the fascination of the world, wee shall

S.Martin.  
Cujus faciem non  
fusca vit  
mector,  
nec lavi-  
gavit rufus.  
Ber. spec.  
monach.

Quando-  
interius  
delecta-  
mur, tan-  
to a super-  
no amore  
disjungim-  
mur. Ac.  
de inter-  
ore domo.

shall be sure that our hearts shall not thus be deaded with security.

SECT. XV.

THE no lesse direct, but more active opposite to holy feare, is Presumption. We presume when, out of an unjust selfe-love, we entertaine an higher opinion of our spirituall estate, than there is cause; whether in respect of the way, or of the end; Gods favour as the way, Salvation as the end: We are apt to overweene our interest in Gods favour & our assured safety thereby; cōmonly upon a double ground, ci-

O 3 ther

Ie. 44.17.

ther matter of event, or matter of ability : For, either we misinterpret faire events , as pledges of happiness , and safety ; or, we mistake those qualities for true graces , which -  
 ther meere appearance  
 haps, no better than  
 mities ; Millions of  
 carry both wayes ; and  
 fore so far from seem  
 they go dancing toward  
 hell. It was the strong Bel  
 which the Egyptian Jewes set  
 up against all Ioromy's mena-  
 cces , We will burne incense to the  
 Queenes of Heaven , and pour  
 out drink-offerings to her , as we  
 have done , we and our fathers ,  
 our Kings and our Princes , in the  
 Cities

Cityes of Judah, and in the streets  
of Ierusalem: For then, wee had  
plenty of victuals, and were well,  
and saw no evill. Had their belly  
bene their God, the argument  
held well; that deity is  
with store of cares,  
God, many times,  
wailes sends lean-  
all hearts know  
measure felicity,  
affluence of what  
gives them; and that  
gives most contentment to  
their sense, and appetite; wher-  
in, if their desires be answered,  
they are soone transported  
from themselves; and now, can  
be no other than the great fa-  
vourites

Ie. 44.17.

ther matter of event, or matter of ability : For, either we misinterpret faire events , as pledges of happiness , and safety ; or, we mistake those qualities, for true graces , which are either mere appearances, or perhaps, no better than very enormities ; Millions of men miscarry both wayes; and are therefore so far from feare , as that they go dancing towards their hell. It was the strong Bulwark which the Egyptian Iewes set up against all Ieremy's menaces , We will burne incense to the Queen of Heaven , and poure out drink-offerings to her , as we have done , we and our fathers , our Kings and our Princes , in the

Cityes

Cityes of Judah, and in the streets  
of Ierusalem: For then, wee had  
plenty of victuals, and were well,  
and saw no evill. Had their belly  
beene their God, the argument  
had held well; that deity is  
best pleased with store of cates,  
but the true God, many times,  
even with Quailes feeds lean-  
nesse: Carnall hearts know  
not how to measure felicity,  
but by the affluence of what  
most pleases them; and that  
pleases them most, which  
gives most contentment to  
their sense, and appetite; wher-  
in, if their desires be answered,  
they are soone transported  
from themselves; and now, can  
be no other than the great fa-  
vourites

*The Remedy*

2 Chron.  
26, 15.

Ezecl. 19, 2.

vourites of heaven. If Uzziah once feele himselfe growne strong , his heart is lifted up ; why should not a Censer fit him no lesse than a Scepter ? The great Dragon of Egypt , when hee hath lien at ease a while , in the swolne waters of his Nilus , can say , *My river is my owne , and I have made it for myselfe :* and , who is there that hath fished successfully in this sea of the world , but is ready to sacrifice unto his owne nets , and sayes within himselfe , Had I not beene so good , I had not sped so well : Our naturalists truly obserue , that the most poysonous flyes are bred in the sweetest fruit-trees ; So are  
these

these most dangerous presumptions in an outward happiness of condition: Let an Amalekitish *Agag* be but a little made of, he comes in delicately and sayes; *Surely the bitterness of death is overpast*; when a King hath beene indulgent, a Prophet will not be bloody: all is safe; there may be hope of my crowne; there can bee no danger of my head. Hereupon it is, that (as those whose heads are laid upon downe pillows, are not apt to heare noyse) the over-prosperous have their cares precluded against all threats of perill, all counsells of reformation; as thinking they neither need to wish

I SAM. 15.  
32.

wish themselves better, nor to feare being worse. And whiles they applaud themselves (as the only darlings, they looke overly and scornfully upon the meaner estate of others, and passe deep censures upon the adversities of their miserable neighbours; as if they could not fare ill, if they were not so: Job cannot bee afflicted if hee were not an hypocrite; Doth the Tower of Siloe, like some dreadfull pitfall, overwhelm eighteene Citizens of Jerusalem? they were more hainous sinners than their fellowes: Doth a Viper scize upon Saint Pauls hand? Doubtless, this man is a murtherer, whom

Luk. 13. 4.

Act. 28. 4.

whom vengeance would not suffer to live : Thus the vaine hearts of sensuall men are carried with those outward events, which God never meant for the distinction of either love, or hatred ; Those that are rich in these proud conceits, make their imaginary wealth their strong City ; which they please themselves in thinking impregnable ; and as foolish Micah argued a necessity of Gods future beneficence to him, by the good that he had done, in procuring a Levite to his Priest ; So these flatter themselves with an assurance of Gods present favour, by the benefits which God hath shewred

Judg. 17.  
13.

showred downe upon them; wherein it falls out oft, as *it* did with the riflers of *Semiramis* his tombe; who, where they expected to find the richest treasure, met with a deadly poyon. Neither is it easie to know whether that other presumption of abilities be not at least equally frequent and dangerous; The proud Angell of the Church of *Laodicea* could say, *I am rich and increased with goods, and have need of nothing;* not knowing that hec was wretched, miserable, poore, blind, naked: How many have wee heard to boast of those graces, whereto they beeне perfect strangers? How have

Lib. con-  
formit.

have wee knowne some that have pretended to no lesse illumination than *Pisanus* reports of *John of Alverne*, who in a rapture was elevated above every creature, and his soule swallowed up in the abisse of the divinity; when it hath beeue, indeed, nothing but a fanaticall illusion: How ordinarily do wee find men challenging no meane share in a lively faith, spirituall joy, fervent zeale, true sanctity, when in the meane while, they have embraced nothing but the clouds of their owne fancies, instead of these heavenly graces; and, by this meanes have stript themselves of the possi-

1 King. 22.  
24.

possibility of those holy vertues, which they falsly soothed in themselves : for who can care to seeke for that which he thinks he hath already ? Men do not so much covet, as arrogate spirituall gifts, Every Zidkyab can say, *which way went the spirit of God from mee to Speake unto thee ?* and like a spirituall Epicure, can clap himselfe on the breast, with Soul take thy ease, thou haft grace enough layd up for many yeares : from this opinion of satiety arises a necessary carelessness of better indeavours, and a contemptuous undervaluation of the poore stock of grace in others ; It being commonly incident into

into these presuming soules, that was of old wont to be said of the *Tartars*, that they are better invaders of other mens possessions, than keepers of their owne: those censures then, which they should spend upon their owne secret corruptions, they are ready to cast upon the seeming enormities of their neighbours: And as if they would go contrary to the Apostles charge; *Be not high minded, but feare;* these men are high-minded and feare not.

The way leades to the end, the presumption of the way, to the presumption of the end: over-weening and misprision of

of grace, to an over-reckoning  
of an undue salvation. Good  
God, with what confidence  
have I heard some, not over-  
conscientiable men, talke of the  
assurance of their heaven ; as  
if the way thither were so short,  
and so plaine, that they could  
not misse it ; as if that passage  
had neither danger nor diffi-  
culty ; as if it were but a re-  
move from the Lobby to the  
great Chamber, wherin they  
can neither erre, nor fall : Here  
need no harsh exercises of mor-  
tification, here are no misdoubts  
of Gods desertions, no self-  
conflicts, no flashes of troubled  
consciences, but all faire and  
smooth ; Have they sinned,  
the

the score is crossed by their  
surety ; have they forfeited  
their soules, their ransome is  
payd ; is justice offended,  
mercy hath satisfied : Short-  
ly, they have by *Acesius* his  
ladder climbed up into hea-  
ven, and stollen the sight of  
the Book of life, and found  
their name there ; and who  
can obliterate it ? I cannot  
forget a bold word, which ma-  
ny yeeres ago , I heard fall  
from a man whom I concei-  
ved not to have had any  
extraordinary reason of con-  
fidence ; If I should heare  
God say, there shall but one  
man be saved, I would strait  
say, That is I, Lord. Surely

P the

*The Remedy*

the man was in good favour with himselfe, in what termes soever hee stood with the Almighty. Not that I condamne an holy and well-grounded resolution of our spirituall estate; I know who hath charged us, to give diligence to make our calling and election sure. Had it not beene at all feasible, our wise and good God had not tasked our diligence with it; and, had it beene easie, and tions obvious, it might even with awful out diligence of study and with endeavour, have beeene less severe fested: Now, as one said of wayes Evangelicall Councells, I muste his say of this high pitch of who Christi-

Christianity ; It is not for every man to mount up this steep hill of assurance ; every soule must breathe, and pant towards it, as he may ; even as wee would and must to perfection : hee is as rare as happy, that attaines it. Give mee a man that hath worne out himselfe with a strict austerity ; who by many secret bickerings hath mastered his sturdy and rebellious corruptions, who in a trembling awfulness walks constantly and with his God, keeping a selfe severe watch over all his hollawayes, assiduous and fervent in his devotions ; Shortly, of who hath spent his time in  
P 2 heaven

Non est  
omnium  
voare ad  
alta mon-  
tana con-  
florum.  
Gers.

*The Remedy*

heaven before-hand : why should I not beleieve that God hath sealed up to such a soule , an assurance of his future glory ? Some transient acts of interposed doubting may , and will glance into the holiest heart ; but , a formed habit of doubt falles not into such an eminence of grace : This is not a lesson for every novice to take out ; whose maine care must ever bee , to work out his salvation with feare and trembling As for spirituall security , let him labour towards it , as that which hee would most gladly compasse , but  
not

not brag of it too soone,  
as that which he hath al-  
ready compassed.

---

P 3      SECT.

---

## SECT. XVI.

AS there is no disease incident into the body, for which nature hath not provided a remedy, so neither is there any spirituall complaint incident into the soule, for which grace affords not a redresse.

The way of the generall cure of presumption is, to take a just estimate of our priviledges and abilities; and to work the heart to a true self-dejection, and humiliation, under

under the mighty hand of God; Particularly, he can never presume upon those outward commodities, that scrupulously considers how they are valued by the owner, and givver of them : Where are the most curious and rich Pearles layd up, but in the mud of the sea ? And what is the earth , but *marsupium Domini*, ( as Saint Malacby termd it of old;) Gods purse wherein he puts his most precious jewells, and mettalles ; And what baser peece hath the world, than this repository? And, if it please him to lay them out ; how doth hee think them worthy to be be-

P 4 stow-

Job.9.14.

Job.12.6.

stowed ; He fills the belly of the ungodly with his bidden treasure , saith the Psalmist ; and, *The earth is given into the hands of the wicked* , saith holy Job in his answer to Bildad ; neither is it other that he observes in his reply to Zophar , *The Tabernacles of the robbers prosper* , and they that provoke God , are secure , into whose hands God bringeth abundantly ; How then can we esteeme those things as pledges of favour , which God makes choyce to cast upon enemies ? which mere naturall men have contemned , as not worthy their affection , or regard ? with what

what scorne did those naked *Brachmanni* ( the relation is fatherd upon Saint *Ambrose* ) repell the proffered gold ? And if at any time it hath pleased him, whose the earth is, and the fullnesse thercof, to lade his deere ones with this thick clay , as himselfe stiles it ; and, to store them with abundance, he doth it not without a further blessing of sanctification ; Some kinds of fisches there are that passe for delicate, with our great masters of the palate, which yet , must have the dangerous string in their backs puld out , cte they can

can bee safely fed upon. Such is worldly wealth and prosperity; The wise and holy God plucks out their venome, when he will have them serv'd up for dainties to his childrens table; Or if he find that the deceitfulness of riches will be apt to beguile good soules, he deales with them, as carefull gardiners are wont to do by those trees from which they expect fayre fruit; abate the number of their blossomes, as more caring they should be good, than full: Lastly then, How can we account those arguments of favour, which the best

best have had least; Even the great Lord of all the world, for whom heaven it selfe was too strait, when he would come down and converse with men, could say, *The Foxes have holes, and the foxles of heaven have nests, but the son of man hath not wher to rest his head;* And when the tribute mony was demanded, is faine to send for it, to the next fish: Shortly, wore out his few dayes upon earth, in so penall a way, that his sorowes were read in his face; in so much as when he was but two and thirty yeares of age, the by-standers could say, *Thou art not yet fifty;*  
What

*The Remedy*

What proofes of divine  
favour then are these to  
presume upon, which the  
worst have, which the best  
want, which God oft-times  
gives in judgement, denies  
in mercy.

---

SECT.

---

SECT. XVII.

There cannot bee a more  
sure remedy for presum-  
tion of abilities, than to  
take an exact survay of our  
graces, both of their truth,  
and degrees. Satan is a  
great imposter, hee that was  
once an Angell of light,  
knowes how to seeme so  
still; when hee left to bee  
an Angell, hee began to bee  
a Serpent; and his conti-  
nuall experience cannot but  
have added to his Art, so  
as

as he knowes how to counterfeit graces, both in himselfe and his, in so exquisite a fashion, that it is not for every eye to discerne them from true. We see to what perfection Mechanicall imitation hath attayned; what precious stone hath Nature yeolded, which is not so artificially counterfeited, both in the colour and lustre, that only the skilfull Lapidary can descry it; Pearles so resembled, that for whitenesse, cleernesse, smoothnesse, they dare contend with the true; Gold so cunningly multiplyed and tinctured, that neither the eye can distinguish it,

it, nor the touch, scarce the crucible : So as Art would seeme to bee an *Havilab*, whose Gold is good ; whiles Nature is an *Ophir*, whose Gold is exceeding good : What marvell is it then, if crafty Spirits can make so faire representations of spirituall excellencies , as may well deceive ordinary judge-  
ments ? The Pythonesse's *Samuel* was so like the true, that *Saul* adored him for such ; And *Iannes* and *Lambres* made their wooden Serpent to crawl so nimblly, and hisse so fiercely, that till *Moses* his Serpent devoured theirs, the beholders knew not whe-  
ther

ther were more formidable; Some false things seeme more probable than many truths; there must be therefore much serious and accurate disquisition, ere we can passe a true judgement, betwixt apparent and reall graces; Neither would it aske lesse than a volume to state the differences whereby we may discriminate counterfeit vertues from true, in all their severall specialties; they are faced alike, they are clad alike; the markes are inward, and scarce discernable by any but the owners eyes. In a generality, we shall thus descry them in our owne hearts

hearts: True grace is right-bred, of a divine originall, and comes down from above; even from the father of lights; Gods spirit working with, and by his own ordinances, produceth it in the soule, and feeds it by the same holy meane: it is wrought: The counterfeit is earth-bred, arising from mere nature, out of the grounds of sensualitie. True grace drives at no other end than the glory of the giver, and scornes to look lower than heaven: The counterfeit aims at nothing but vaine applause, or carnall advantage, not

Q

ca-

caring to reach an inch above his own head.

True grace is apt to croise the plausiblest inclinations of corrupt nature, and chears up the heart to a delihgtfull performance of all good duties, as the best pastime. The counterfeit is a meere parasite of fleshly appetite, and findes no harshnesse, but in holy devotions. True grace is undantedly constant in all opposition; and like a well wrought vault, is so much the stronger by how much more weight it undergoes; This metall is purer for the fire, this Eagle can look upon the hottest Sunne:

Sunne: The counterfeit shewes most gloriously in prosperity ; but when the evill day commeth , it looks like the skinne of a dead Camelion , nasty and deformed. Lastly, true grace is best alone : the counterfeit is all for witnessses. In briefe , if in a holy jealousie of our own deceitfullnesse , wee shall put dayly interrogatories to our hearts , and passe them under severe examinations , we shall not bee in danger to presume upon our mistaken graces ; but the more we search , the more cause we shall find of our

Q 2      humi-

*The Remedy,*

humiliation, and of an awfull recognition of Gods mercy, and our own unworthiness.

SECT.

SECT. XVIII.

THE way not to presume upon salvation, is, in an humble modesty to content our selves with the clearly revealed will of our Maker; not prying into his counsells, but attending his commands : It is a grave word wherein the vulgar translation expresses that place of *Salomon*, *Scrutator majestatis, opprimetur à gloria;* hee that searcheth into majesty, shall bee overwhelmed with glory;

Pro. 25.27.

Q 3 Amongst

Deut 29.  
29.

Amongst those sixteene places of the Bible, which in the Hebrew are marked with a speciall note of regard; that is one, *The secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children for ever; that wee may do all the words of this Law.* Wherein our maine care must bee, both not to sever, in our conceit, the end from the meanes, and withall, to take the meanes along with us, in our way to the end: It is for the heavenly Angels to climbe downe the laddere from heaven to earth: It is for us onely to climbe up

up from earth to heaven :  
Bold men ! what do we begin at Gods eternall decree  
of our election , and thence descend to the effects of it  
in our effectuall calling , in our lively and stedfast faith,  
in our sad and serious repentence , in our holy and  
unblameable obedience , in our unfailable perseverance;  
This course is saucily preposterous ; What have wee  
to do to be rifling the hidden counsells of the Highest ; Let us look to our owne  
wayes : Wee have his word for this ; that if wee do truly  
believe , repent , obey , persevere , wee shall bee sa-

Q4                   ved;

ved; that if wee do heartily desire, and effectually indeavour, in the carefull use of his appointed meanes, to attaine unto these saving dispositions of the soule, wee shall bee sure not to faile of the successe: What need wee to look any further, than consciounably and checrefully to do what we are enjoyned; and faithfully and comfortably to expect what hee hath promised? Let it be our care, not to be wanting in the parts of our duty to God; we are sure hee cannot be wanting in his gracious performances unto us: But if wee in a groundlesse conceit of an election shall let loose

loose the reines to our sinfull  
desires, and vicious practises,  
thereupon growing idle or un-  
profitable; wee make divine  
mercy a Pander to our unclean-  
nesse, and justly perish in our  
wicked presumption.

S E C T.

## SECT. XIX.

THE other extreame fol-  
lowes: It may seeme a  
harsh word , but it is a true  
one ; that there may bee an  
evill feare of a good God ; A  
feare of horror , and a feare of  
distrust. That God , who is  
love it selfe , is terrible to a  
wicked heart ; Even in the be-  
ginning , our first progenitor  
ran from the face of his late  
maker , and hid him in the  
thickets ; For it is a true ob-  
servation of *Tertullian* , no  
wic-

wickednesse can bee done without feare , because not without the conscience of doing it. Neither can any man flee from himselfe, as *Bernard* wittily : and this conscience reads the terrible things that God writes against the sinner ; and holds the glasse , wherein guilty eyes may see the killing frownes of the Almighty : Now offensive objects cause the spirits to retire , as Philosophy and experience teacheth us ; whereupon followes a necessary trepidation in the whole frame of the body : And now the wicked heart could wish there were no God; or (which is all

all one ) that this God had not power to avenge himselfe; and , finding that after all his impotent volitions , the Almighty will bee still and ever himselfe; he is unspeakably affrighted with the expectation of that just hand , which hec cannot avoid: This terror, if (through the improvement of Gods mercy ) at the last it drive the sinner to a true penitence , makes an happy amends for its owne anguish; otherwise , it is but the first flash of that unquenchable fire , which is prepared for damned soules. In this case men do not so much feare God,

God, as are afraid of him :  
and such a torturing feare is  
never but joyned with heart-  
burning , and hatted : wher-  
in sinners demeane them-  
selves to God , as they say  
the *Lampray* doth to the fish-  
er , by whose first blow that  
fish is said to bee dulled ,  
and astonished , but enraged  
with the next , and follow-  
ing : Wretched men ! it is  
not Gods fault that hee is  
terribly just ; no , it is his  
glory , that hee is merciful-  
ly terrible . It is not for me  
to say as *Spalatenfis* cites  
from *Cyrill* , that those who  
would not bee saved , are no  
lesse behoden to the boun-  
ty

Lib.7.de  
Repub  
Ecclesiast.  
cap. 10.  
nu. 121.

ty of the good God , than those that are brought home to glory: I know and blesse God for the difference; But certainly , God is wonderfully gracious ( as hee is also infinitely just ) even to those that will needs incurre damnation ; having tendered unto them many powerfull helps to their repentence , which hee hath with much patience , and longanimitie expected. That God therefore is just, it is his owne praise , that hee is terrible , wee may thank our selves ; for were it not for our wickednesse , there were nothing in God , not infinitely

nitley amiable : Seest thou  
then, O sinnefull man, no-  
thing at all in Gods face, but  
frownes, and fury; doth eve-  
ry beame of his angry eye  
dart vengeance into thy soule?  
so as thou would'st faine  
runne away from his pre-  
sence, and woocst the rocks  
and mountaines to fall upon  
thee and hide thee from the  
sight of that dreadfull coun-  
tenance ; cleanse thy hands,  
purge thine heart, cleare thine  
eyes with the teares of true  
coastrition, and then look up,  
and tell me, whether thou dost  
not see an happy change of  
aspect , whether thou canst  
now discerne ought in that  
face,

face, but a glorious loveliness, fatherly indulgence, unconceivable mercy, such as shall ravish thy soule with a divine love, with a joy unspeakable and glorious.

**SEC T.**

SECT. XX.

Seldome ever is the feare  
of horror separated from  
a feare of distrust; which  
in the height of it, is that which  
we call despaire; for when the  
soule apprehends a deep feare  
of Gods dereliction, it cannot  
but be filled with horrour.  
Now as the holy and well mo-  
derated feare gives glory to  
God, in all his attributes, so  
this extremity of it affronts and  
dishonours him in them all,  
but especially, in his mercy,  
and truth. In his truth, sugge-  
ting that God will not make  
good his promises; in his mer-

R                cy,

*The Remedy*

*Non est  
minimum  
officium fi-  
dei metus.  
Hilary in  
P. 66.*

*Non super-  
rat bonita-  
tem dei  
malitia  
detestorum  
Cyril in  
Lxxv. 1. 9.*

cy, suggesting that he either cannot, or will not, forgive and save; It was a true observation of Saint Hilary, that it is not the least office and effect of faith to feare, for that it is laid by the Prophet Esay, *He shall fill them with the spirit of the feare of the Lord: and againe, we are charged to worke out our salvation with feare.* But there cannot be an act more opposite to faith, then to feare distrustfully, to despaire in fearing, none more injurious either to God, or our owne soules: For surely, as Cyril wwell, *the wickednesse of our offences to God, cannot exceed his goodnessse toward us;* the praise whereof from his creature

creature he affects and esteemeth so highly, as if he cared not, in any other notion, to bee apprehended by us : proclaiming himselfe no otherwise in the mouth, then, *The Lord, the Lord God, mercifull, and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgressions, and fines adding only one wod,* (to prevent our too much presumption) *That will by no means clearre the guilty; which to doe, were a mere contradiction to his justice: Of all other therefore G O D hates most to be robbed of this part of his glory. Neither is the*

Exod. 34.  
6.7.

R 2 wrong

wrong done to God more palpable, then that which is done herein unto our selves; in barring the gates of heaven upon our soules; in breaking open the gates of hell to take them in, and in the meane time striving to make our selves miserable, whether God will or no. And surely, as our experience tells us concerning the state of our bodily indispositions, that there is more frequent sicknesse in summer, but more deadly in winter; so we finde it here; other sinnes and spirituall distempers are more common, but this distrustfull feare, and despaire of mercy (which chils the soule

with

with a cold horror) is more mortall. For the remedy wherof, it is requisite that the heart should be throughly convinced of the super-abundant and ever-ready mercy of the Almighty, of the infallible and unfaileable truth of all his gracious ingagements ; And in respect of both, be made to confess, that heaven can never be but open to the penitent. It is a sweet word and a true one of Saint Bernard, *In thy Booke O Lord,* are written all that doe what they can, though they cannot doe what they ought; Neither doth God onely admit, but he invites, but he intreates, but he importunes

R. 3

men

*In libro  
tuos scribimus.  
tuos omnes  
qui quod  
possunt fa-  
ciant, et si  
quod dixerint  
non possunt  
BEN. ADEL  
ad GUILLEM.  
Abbat.*

*The Remedy*

men to be fayved; what could he doe more, unless he would offer violence to the Will, which were no other then to destroy it, and so to undoe the best piece of his owne workmanship? It is the way of his decree, and proceedings to dispose of all things sweetly; Neither is it more against our nature, then his, to force his owne ends; and when he sees that fayre meane syll not prevayle to win us from death, he is pleased feelingly to bemoner it, as his owne losse:  
*Why will ye dye, O knyghts of Iherusalem?*  
As for the stable truth of his promises, it is so everlasting, that heaven and earth, in their  
va-

vanishing, shall leave it standing fast : His title is, Amen, and faithfull is he that hath promised, who will also doe it; his very essence can no more faile, then his word : He that feares therefore that God will be lesse then his promise, let him feare that God will cease to be himselfe. It was the motto of that witty and learned Doctor Donne, the late Deane of Paules, which I have scene, more then once, written in Spanish with his owne hand, *Blessed bee God that bee is God, divinely, like himselfe* : as the being of God is the ground of all his blessed adscriptions, so of all our firmitude, safety,

consolation: Since the veracity and truth of God (as his other holy attributes) are no other then his eternall essence: Feare not therefore, O thou weake soule, that the Almighty can bee wanting to himselfe, in fayling thee; Hee is *Ieborab*, and his counsels shall stand; Feare and blame thine owne wretched infirmities, but the more weake thou art in thy selfe, bee so much the stronger in thy GOD; by how much more thou art tempted to distrust, cling so much the closer to the Author and finisher of thy salvation.

Thus

Thus if wee shall hold an even course betwixt security on the one part, and horrour and distrust on the other; If the fortified and exalted eyes of our soules, being cleared from all inward and ambient impediments, shall have constantly fixed themselves upon the ever-present Majestie of God; not without a spirituall lightnesse, and irradiation, and therewith, an awfull complacency of soule in that glorious sight, and from thence shall bee cast downe upon our owne vilenesse, throughly apprehending how much worse then nothing we are,

*The Remedy*

are, in, and of our selves, in  
the sight of God, wee shall be  
put into a meet capacity of an  
holy and well mixed feare:  
And, if now, our hearts thus  
enlightened, shall be taken up  
with an inward adoration of  
the infinite power and great-  
nesse of GOD, manifested  
in the framing and ordering  
of this visible world, and of  
the infinite goodnessse and  
mercy of GOD, shewed  
in the marvellous worke of  
mans redemption, and shall be  
carefull to expresse this inward  
worship in all due reverence,  
(upon all occasions) to the  
Name, the Word, the Servi-  
ces, the House, the Messengers  
of

of the Almighty; whichall, if our humble soules shall meekly submit, and resigne themselves over to the good pleasure of God, in all things, being ready to receive his fatherly corrections with patience, and his gracious directions with obedience. Lastly, if wee shall have settled in our hearts a serious care of being alwayes approved to God in whatsoever actions; and a child-like loathnesse, and dread to give any offence unto so deare and glorious a Majesty, wee shall have attained unto this blessed feare, which wee seeke for, and be happily freed from that wicked in-

indevotion, and prophaneness, to which the world is so much, and so dangerously subject : which I beseech the God of heaven to worke out in all readers, to his glory  
in their salvation,

*Amen.*

**FINIS.**

(3)

---

---

# ON City of

at the Commencement of a new  
Buriall-place, there,

ON

Saturday, Aug. 24.

1637.

---

BY  
B. of Exon.

---

NDON.

Printed by Thomas Harper, for Na-  
thaniel Butter, and are to be had at his  
shop at the sign  
at S. Austin's C.

---

---